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Our Enemy, Prejudice

Amongst the things that non-Catholics find most incomprehensible in the Church must surely be reckoned the ecclesiastical censorship of books. For Protestants this seems an intellectual dragooning merely intended to prevent the truth being discovered—which discovery of course, they take, would mean the collapse of “priestcraft” and of all the privileges it has been able to secure and organize in the course of centuries against an ignorant laity, which must be kept in ignorance if the powers of bamboozling are to continue.

Personally speaking, I gladly and quite on the contrary confess that the older I grow and the more I am called upon to read books, the more I dislike reading anything philosophical or theological which does not bear the Church's imprimatur. I just offer this confession to my Protestant friends for what they may think it worth; and should they be sufficiently curious to want to know my reason for this “freakishness” on my part, I would add that I am finding increasingly irksome the strain of having to learn a new vocabulary, whenever I open a non-Catholic book, before being able to discover what the author is really driving at, and having constantly to adjust the author's instrument of mental vision, in order to get things into proper focus.

Others may find this a jolly sort of parlor-game—getting, let us say, a book on water-lilies and being kept on tenterhooks of paradox and mystifying obscurity, until the truth gradually dawns on them that the author playfully calls water-lilies what the rest of the world calls toadstools. Personally, all this seems to me just silly and a waste of effort. But then, I am interested in truth and, as a Catholic, I believe that truth is humanly attainable, while, of course, non-Catholics believe no such thing and think that not truth, but the pursuit of truth alone, is possible.

Perhaps you will say that I exaggerate. Well, it has just been my lot to read Mr. A. J. Nock's book “Our Enemy, the State,”¹⁾ and all I can say is that Mr. Nock's meaning of “The State” is his own and that never have I come across any other author (in whatever language) who

has used that word (or its equivalent) in the peculiar sense which Mr. Nock attaches to it. This would be bad enough, if Mr. Nock defined from the start the meaning of his terms; as a matter of fact, he never does anything of the sort but keeps his reader guessing for ever so long what exactly he does mean. This mannerism does not stand alone; for instance, he divides his book into six chapters or sections, calling them simply 1, 2, 3, etc., without any heading. This posing as a Sibylla, who utters oracular profundities too utterly utter for ordinary mortals to plumb, I find all the more disagreeable, as the book is by no means all bad but on the contrary contains a good deal of useful observation and shrewd judgment.

Now it has further happened that, just before embarking on the reading of this book, I had read Fr. Eberhard Welty's, O.P., treatise “Gemeinschaft und Einzelmensch.”²⁾ A book which is really profound, not something artificially obscured to get a pretty stage effect, but treating a profound subject and trying to make it as easy as it is possible to do so in German, by a clarity of thought and precision of expression which are the peculiar gift of the children of St. Dominic. In this book one breathes freely: each term is used in the exact sense which Catholic philosophy gives to it; words are not employed to puzzle, but to convey a common meaning, which, if necessary, is further defined and rendered still more precise; the whole work is intended, not to show off the author's singularity, but to prove his conformity with Thomistic thought and how the latter satisfactorily explains all the difficulties engendered by an extreme Individualism on the one hand, or an extreme Collectivism on the other.

All I can say is, I only wish Mr. Nock too had read Fr. Welty's book. He would then—but would he really?—have understood what the State essentially is, viz.: a means of realizing the Common Good of all its citizens, and further, that “man possesses civilization (*civitas!*) only in germ, in general principles, the concrete possibilities of which man cannot exhaust in isolation.”³⁾ Once this is understood, there would also disappear the old liberalistic

²⁾ Salzburg, 1935, Anton Pustet.

³⁾ I quote from Fr. Th. Eschmann's, O.P., review in the *Bulletin Thomiste* of April-June, 1936.

fear of the State as a necessary evil, the "interference" of which must be kept at the very minimum. No, man cannot be truly human as a "rugged individualist"; he needs to work in common with others for a common good, in order to perfect his own personality. There is no antagonism between individual and collectivity, though there is the tension of polarity; man never is solely individual—for he must necessarily be a member of a family, a profession, a political entity; nor solely gregarious, since his soul is unique and immortal.

So much then for the grotesque idea that the State is man's enemy. But of course, to do Mr. Nock justice, although he says it he does not mean it. For he does not use the word State in the generally accepted sense. He contrasts it with "Society" and "Government." He never defines it—after the manner of his kind, who thank God that they are not like those "hair-splitting" Scholastics, ever anxious to make an ever preciser expression fit an ever preciser thought. But I think one may fairly say that what he dislikes in government, he calls State; and what he finds good in the State, he calls government. In fact, in the end he concentrates on what he calls "the merchant-State," another quaint expression of his, which is far from meaning what it says. The U.S.S. R. is a merchant-State in the plain meaning of that term; where the State is the sole merchant that exists, it is truly a merchant-State, just as it is in a manufacture-State and a landlord-State. This of course is the last thing that Mr. Nock wants to say, when he actually says it; what he does mean by "merchant-State" is simply the plutocratic State.

So what Mr. Nock really wants to say is that the plutocratic State is inimical to man's interests, just because it seeks the interests of some men only; that in fact the plutocratic State is the perversion of what the State should be. Now the interesting point that Mr. Nock makes is that the United States has never known any other kind of State. "Whether under the rule of a trading company, a provincial governor or a republican representative legislature, Americans have never known any other form of the State. The State in New England, Virginia, Maryland, New York, everywhere, was purely a class-State, without control of the political means reposing in the hands of what we now style, in a general way, the business-man" (p. 92), and "its fundamental doctrine was that the primary function of government is not to maintain freedom and security, but to help business" (p. 94). Furthermore the author maintains that the ideals of "natural rights and popular sovereignty were never once exhibited anywhere in American political practice during the colonial period, from the first settlement in 1607 down to the revolution of 1776" (p. 103); and that the revolution itself and subsequent Declaration of Independence were fundamen-

tally due to the fact that "the colonists were itching to get their hands on the illimitable resources of the country lying westward, to exploit them for themselves alone, and on their own terms, without risk of arbitrary interference by the British State" (p. 118).

This conception of the State as a means "to help business" explains, of course, how the subsequent party system of "ins" and "outs" has been able to grow up with its generally accepted axiom of "the spoils to the victors."

It is not a very pretty picture, but it can hardly be said that it is altogether untruthful. Yet its weak point is that, however shrewd and true, this analysis of American history does not present the whole truth. Whether the American citizen has ever heard of the Common Good conception of the State or not, he cannot help having it deep down in his very nature; for there God implanted it. Dimly, unconsciously he holds it and, because he so holds it, he feels disgust in beholding its perversion in the plutocratic State. Nay more, the very perversers, in order to be able to govern at all, must at least pretend that even their most shameless egotistical exploitations of the Commonwealth are really for the Common Good of the people at large. I would even go so far as to say that apart from some very few clear-sighted and quite unscrupulous cynics, the majority of plutocrats even delude themselves, before they try to delude others, that their own private good spells the common good.

Magna est veritas et praevalet. That is why the naive, common-sense view of things held by the common man is usually far closer to truth than the sophisticated philosophy of Idealists and Materialists; and a good proof of the Realism of Catholic Philosophy lies just in the fact that it is a common-sense philosophy, which only explicates and follows up to the very threshold of God (Who is Truth), the common sense *Lebensanschauung* of the common man. This is also the reason why a Catholic, even when faced by the grossest perversion of nature, does not despair nor turn Pessimist, as an author of Mr. Nock's ideology of course must do. We know that sooner or later nature must prevail; God has created things to work in a certain way, and when man does not conform to this design, the thing sooner or later breaks down. It is like health and disease: as long as a man lives, he lives on account of the normal, God-intended health that is in him; a pathological perversion only impedes it—either man dies of the disease or else he gets rid of it, but he never can exchange his own health intended nature for another, abnormal one.

So after all, the recognition that the *raison d'être* of the State is the Common Good is not purely academic, is not useless Scholastic hair-splitting. True, "Durcheinander und Verschwommenheit lehren wir schärfstens ab," as

says Fr. Welty,⁴⁾ but only because we realize that only "klare Grundideen führen zu klaren Grundsätzen, und Verschwommenheit in der Idee bedingt und fördert Haltlosigkeit in den Grundsätzen."⁵⁾

Once we have clear-cut ideas of what the State is and what the Common Good—in their essence, i. e., in God's design—then we shall have an infallible criterion by which to judge actual, temporary deviations from this "normalcy." We shall understand that "in distributive justice the State gives to the private person something which is due to the latter, inasmuch as he is part of the whole"⁶⁾; that therefore without the State the individual would lack something essential. The political community, however, falls under the philosophical category of "accidents," i. e., of things that cannot exist by themselves, whilst man is a "substance," i. e., a thing that stands on its own feet. A man can exist, at least for a while, without human society; but Society is not even thinkable without men that compose it. And since the human substance is intellectual and hence immortal, we must therefore also realize that "man is not ordered towards a political community in regard to the whole of himself and in regard to all his belongings, since all that a man is, can and has, is to be ordered towards God,"⁷⁾ as to his last End and supreme Lord.

In other words, only the State is capable of safeguarding the Common Good of its citizens; but likewise, the State is capable of safeguarding only the Common Good. One must not demand of a higher-grade collectivity (for instance, the State), what a lower-grade collectivity (for instance, the profession or the family) is capable of doing. There is the law of justice, *suum cuique*, which applies to collectivities, just as much as to individuals.⁸⁾ If a collectivity like the State is asked to perform functions which it is unfit for by its nature, disorder naturally results; but if the State is not given the power to intervene, whenever the Common Good of all citizens is in jeopardy, disorder likewise results.

It is absurd to rave against the State as "our enemy," just as it is grotesque for Communists to want to eradicate all self-regarding out of human nature. Everything in its place and at its proper time; thus only is the harmony and tranquillity of order rendered possible.

For the worst about non-Catholic thought is not at all that it is all false; there is much that is partially true to be found in it, but even in

their best writers such truths are set in a wrong perspective, and therefore give an altogether false picture of the whole. Things are out of focus or they are seen through a contorting lens; the result is not reality, but a travesty of reality. It is not for nothing that we are called Catholics, i. e., men who consider the whole, and that we call others Sectarians, i. e., men who only consider one section of truth. Catholicism alone offers a complete system of thought, into which every fact fits, not somehow, but as into a hierarchy of values.

That is why Catholicism alone is capable of an all-comprising harmony of all facts and of a really satisfying synthesis of all elements. But of course, before harmonizing, before venturing on a synthesis, we must analyze, we must clearly distinguish each part of a whole and the respective functions thereof. That is why every good Thomist begins, like his master, with a *Distinguo*. The Catholic philosopher tries first to clear his ideas by distinguishing and analyzing a composite mass; once he has obtained his clear-cut distinctions, he then tries to get the realities for which they stand into their right order. What else is "understanding"? If all the world practiced this method or at least followed those that practice it, there would be no more muddy thinking, no more vague sentiments, no preposterous gropings in full daylight. But the tragedy is just this: that the Light has come into the world and that the world prefers darkness.

The more I become aware of the incredible vastness and inexhaustible riches of our Catholic heritage—and hardly a day passes that I am not thus amazed afresh—the more poignantly do I feel and suffer under its incomunicability to those without the Faith. The Church's storehouse, with its *nova et vetera*, contains balms for all human ills, explanations of all secrets, solutions of all our problems, correctives of all errors, the golden thread sufficient to lead us out of all man- or devil-made labyrinths; but we are condemned to sit by and watch others spending themselves in frustration and perishing in self-stultification—simply because they do not believe that the Church does possess the needed remedies and because, on account of that prejudice, they cannot even be brought to try them.

At the outset I uttered the wish that Mr. Nock had read Fr. Welty's book and subsequently I tried to show how his own ideas would have become clarified in that process. But how believe that he ever would make the necessary effort? "Ever since the beginning of the fourth century organized Christianity, which is by no means the same thing as religion, has been the opiate of the people," he tells us in his book.⁹⁾ Starting with such a premise, how expect him to want to "dope" himself?

⁴⁾ L. c., p. 28.

⁵⁾ Ibid. p. 18.

⁶⁾ Cf. S. Th., II, II. 61, 2. In other words, that a rugged individualism "cuts off a man's nose, to spite his face!"

⁷⁾ S. Th. I, II. 21. 4. 3.

⁸⁾ This law receives special attention in *Quadragesimo Anno*; in fact, it may be said that this Encyclical has for the first time in our generation forcibly brought home this fundamental truth to students of social affairs.

⁹⁾ L. c., p. 96.

Catholica non leguntur. The truth which is not known, is decried as preposterous rubbish; the magisterium of the Church, as criminal obscurantism; the sovereign remedies, as useless nostrums. Dying of thirst, they toss aside the cup of life-giving water; drowning in a storm-tossed sea, they refuse salvation in St. Peter's bark.

It is for such reasons that books like the one I have taken as my text make me so inexpressibly sad. When I was younger, they made me angry; but I am long past that. Is their foolishness not part of the mystery of salvation? All one can do is to bow one's head silently and—pray.

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Underconsumption The Cause of So-Called Agricultural Surpluses

The prevalent notion that agriculture in the United States is suffering from overproduction, and that the only cure is drastic control of acreages and marketing to keep prices from being ruined by surpluses, is not borne out by a study of supplies and world needs. Such a study shows that the trouble is not overproduction, but underconsumption. The cure is not to restrict production, but to bring about economic reforms that will provide outlets for farm products by changing potential demand into actual demand.

We keep hearing that crop acreages were increased in wartime to meet war demands and have not since been reduced to a peacetime basis. Under the recently enacted farm-tenant act, the Department of Agriculture is authorized and given an appropriation, to buy and retire land from crop production. So vigorous has been the propaganda about agricultural surpluses that if you would ask the first 10 persons you meet whether agricultural production in this country has been increasing in proportion to population, at least nine of them would reply in the affirmative. But what are the facts?

The trend of production per capita of the 12 most important farm crops in the United States—corn, wheat, oats, barley, rye, buckwheat, flaxseed, potatoes, sweet potatoes, cotton, tobacco and hay—has been quite steadily downward since 1905, according to a chart presented by the Bureau of Agricultural Economics of the United States Department of Agriculture in the *Agricultural Situation*, a department publication, for October, 1937. On a per-capita basis, the 1937 bumper aggregate yield of these crops—the best since 1928—was only 81% of the average of the pre-war years, 1910-1914.

Back in the early years of this century, when the per-capita production of farm crops was greater than it is now, there was no worry

about surpluses, and no agitation for production control. With a smaller production of these crops per person, why should we now be worried about surpluses, and be adopting measures for rigid control of farm production from Washington? There can be only one answer to this question, and that is that outlets have been restricted and curtailed.

One reason for curtailed outlets for farm products is that we have enacted higher and higher tariff duties—ostensibly to protect the American standard of living and the wages of workingmen, but really to protect American manufacturers in profiteering. To the extent that these high tariff duties have kept foreign peoples from selling to us, they have kept those peoples from buying from us. By our tariff we have curtailed and destroyed the foreign markets that used to absorb so readily that part of our production not needed for domestic use.

That our tariff wall, by shutting foreign goods out, shuts our own products in is not mere theory. In October, 1937, the United States Department of Agriculture reported that one of the factors in reducing European demand for the United States exportable surplus of wheat was the "need for conserving exchange." This meant simply that European peoples were not selling enough of their wares to us to pay for all the things they needed to import, and so had to refrain from importing as much wheat as they needed.

Let us look for a moment at the mechanics of international trade and exchange. When a European exporter sells raw rubber, let us say, to an American importer, he draws an order, or bill of exchange, and sells it to a London bank. When an American exporter sells a cargo of wheat in Liverpool, he likewise draws a bill of exchange, which he sells to a New York bank. The banks then settle the transactions, along with others, by a mere canceling or clearing procedure. This shows why the quantities of products European peoples can buy abroad depend upon the exchange credits they build up by what they sell abroad.

If foreign peoples could sell more of their products to us, they could build up a larger volume of exchange, and could buy more of our products. Their "need for conserving exchange" would be reduced. The need for our wheat and other farm products exists in Europe. The potential demand is there. But because we have high tariff duties against the products of European peoples, they cannot sell enough to us to take what they need of our farm products. By our own tariff walls, therefore, we curtail and destroy our foreign markets.

That the need for our farm products exists in Europe cannot be doubted by anyone who makes even a cursory study of current reports on food conditions abroad. Only a little more than a year ago, Sir J. B. Orr, an authority on nutrition, declared that nearly half the people

in Great Britain were below the health line in diet. All reports indicate that conditions are even worse in continental Europe. Underfeeding is the cause of the European hysteria, says an editorial in the *Commentator*. And if Europe is underfed, what shall we say about Asia?

Food conditions in Germany certainly are not the worst in the old world. Yet for many months we have been reading about the people of Germany being rationed on fats and various other foods. A visitor from Germany to the headquarters of the Farmers Union of Nebraska in November, 1937, declared that one of the greatest needs of the people of his country was an opportunity to trade their industrial products for food. He ardently favored the elimination of trade barriers that prevent such an exchange.

To regain our foreign markets for farm products, we do not need to wait for negotiations or agreements. All we need to do is to remove our own trade barriers. That would be the most effective invitation to other nations to trade with us. In order to sell their products to us, they would have to buy our products. And to buy our products, they would have to let down their own trade barriers.

The stimulus to world trade that would be given by the removal of our own trade barriers would be far greater than could possibly come from all the trade treaties the State Department can negotiate, valuable as these treaties may be as entering wedges. Why should we wait for other nations to act? To say that we cannot remove our trade barriers until other nations remove theirs is like saying that a family in the neighborhood cannot do the right thing until all the neighbors have agreed to do right.

We are all too prone to base our actions upon what somebody else is doing. When any person or family or nation knows what is the right thing to do, they should do it, regardless of what others are doing. That is the best way to promote righteousness. And this is particularly true in the matter of international trade, for, as explained above, as soon as we remove our trade barriers, other nations will have to do likewise in order to take advantage of the opportunity to trade with us.

Another reason why we have the surplus worry now, with a smaller per-capita production of farm crops than 30 years ago, is that trustification and monopoly have reduced the actual domestic demand for farm products far below the potential demand. By raising the prices of their wares in an effort to squeeze out large profits, trusts and monopolies have curtailed demand for goods. That has reduced employment, and reduced employment means lessened demand for farm products.

Secretary of Agriculture Wallace himself said about two years ago that if all the workers in this country were fully employed, the con-

sumption of farm products would be increased by from 20 to 40 per cent. Early in 1937, President Roosevelt declared that one-third of the people in this country were ill-fed and ill-clad. We have a great unsatisfied demand for farm products right at home—unsatisfied because of lack of employment and purchasing power. Paradoxical as it may sound, the farm problem is not so much on the farm as in industry.

In the present recession we have an example of the effect of high profits. Figures compiled by the National City Bank of New York show that in the first half of the year 1937, 315 leading manufacturing and merchandising corporations made profits averaging 13.2%, compared with an average of 10.0% in the corresponding period of 1936. Pushing up prices to garner higher profits resulted in reduced demand. Not only that, but the piling up of profits left the people short of buying power. With demand for goods reduced, unemployment increased, and the demand for farm products was correspondingly curtailed.

Swedish co-operators have shown strikingly how taking the extortion out of prices brings about an increased demand for goods, with its whole train of economic effects. One example will serve as an illustration. Before the Swedish Co-operative Wholesale engaged in the manufacture of galoshes, the average price of men's-size galoshes was the equivalent of \$2.27 a pair. When the output of the co-operative factory reached consumers, the price dropped to 93 cents a pair. As a result, the sales and use of galoshes doubled—which meant more dry and warm feet. Employment increased correspondingly. And that, of course, meant a greater demand for other clothing and other goods and for food.

Something might be said for production control as a temporary expedient to help farmers—although as a temporary expedient it could hardly increase the general well-being. We could have more confidence in the advocates of crop curtailment if they would present it as a temporary expedient until steps could be taken to open outlets for farm products. But temporary or permanent, to reduce production of food and clothing materials when so many people need more food and clothing can only mean more hunger and privation and suffering. Restricting output to eliminate so-called surpluses of farm products that are actually needed, not only abroad but at home, can only make matters worse.

The real cure for the problem of so-called surpluses of farm products is to open foreign markets by removing trade barriers, and to stop the exactions of trusts and monopolies that reduce demand for industrial products and keep people out of work. Repealing the tariff duties that protect the trusts and monopolies in profiteering would go far toward breaking their power. Other special privileges should also be abolished. And the people should use their own

economic power, through co-operation, to curb trusts and monopolies, as European co-operators are doing.

After all, the question of what to do about the so-called surpluses of farm products is a moral question. It should be solved on the humane basis of feeding and clothing all the people, everywhere, rather than on the basis of fitting the supply to an artificially curtailed demand that leaves a large part of the people with utterly inadequate supplies of food and clothing.

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This Martial Madness

Once upon a time we were told—and the majority of our people had faith in the utopian vision—we were engaged in the war to end war. Conscription of our youth for this Holy War was in fact inaugurated on a Good Friday to suit the purpose of a Calvinistic doctrinaire. Nevertheless there is hardly a recess of old mother Earth today—no matter how remote from the centers of a “civilization” that abuses the knowledge it has deified to make fighting among men more beastly than the struggle to death of the most ferocious of beasts—where preparation for war is not one of the chief concerns of men.

Each issue of the *Saturday Review*, of London, contains several columns devoted to information on the affairs of the British Dominions and Colonies. The question of their defense is, of course, granted considerable attention, and while the facts related to the review's readers may be consoling to their patriotism, they prove to all men who have the true interests of mankind at heart, that humanity is in a ship laden with explosives and operated by a crew of madmen.

In the issue of October the 16th there is, for instance, the information on “Southern Rhodesia's Air Fleet”:

“Southern Rhodesia's new air force is emerging from packing cases at the Salisbury Aerodrome, and the first of a consignment of six Hawker-Hart light bombers should be ready to take the air about the end of October. The machine, which is dual controlled, will be used for instruction while the others are being unpacked, assembled and tested. While members of the Rhodesian Defense Force are being trained in Rhodesia by instructors seconded from the Royal Air Forces, a party of young Rhodesians are undergoing instruction with the R. A. F. in this country [England] and will return to Rhodesia when trained. Besides these there are several fully qualified Rhodesian pilots serving in the Permanent Forces at Home.”

This is indeed something “new out of Africa”; sufficient proof that this part of the Dark

Continent has come under the influence of modern civilization.

Greater significance attaches even to a paragraph on “Small Towns and Defense”; what is said reveals the extent to which the policies of Governments at the present time are decided and directed by the fear of war. The statements should, we believe, be quoted in full: “In Australia as well as in Britain the problem of *defense against aerial attack* has drawn attention to the disadvantage of excessive industrial concentration in one or two large towns. Only the other day Mr. Lyons, [Premier of New South Wales] speaking in Sydney, while praising the factory developments of the past three or four years, felt called upon to express regret that these developments had been confined to the two big States and—except for one great enterprise—the two biggest cities. The *Sydney Bulletin*, commenting on this speech, remarked that Mr. Lyons had struck the right note. It was, it said, of importance to the well-being *and the defense* of the Commonwealth that these continuing developments should have a wider distribution. ‘There are many places in Australia which, because of the climate, water supply, accessibility to supplies of fuel and raw materials and to deep-water ports, and of land values—excessively high in the cities—are perfectly adapted to the growth of secondary industries; and in which people could have as full and pleasant a life as they can have anywhere else in the world. If we had 40 or 50 such new towns, or old towns renewed, Australia would be *much more defensible* than it is with its present unhealthy and dangerous concentration of population in six capital cities.’¹⁾ [italics ours]

European papers quite generally reveal all Governments to be laboring under *psychopathia martialis*. The Swiss papers we read refer constantly to policies that have to do with the defense of the realm and the protection of the civilian populations from air raids. During the past summer, the householders of cities, such as Zurich, were instructed to remove from garrets all trash and other more or less useless articles as a precaution against the rapid spread of fire in case of aerial bombardments! And this in neutral Switzerland! In England, according to the *New Statesman and Nation*, “the Air Raid Precautions Bill has been pushed through Committee without amendment—save for the promise by the Government that in specially poor districts, where householders cannot afford to buy fire-fighting appliances of the prescribed kind, consideration will be given to the provision of ‘some kind of fire-fighting apparatus’ at the Air Wardens' posts. Under criticism, however, the make-believe nature of the Bill has become painfully apparent. Asked to state what would occur to improvised gas-proof rooms whose windows had been blown in (as

¹⁾ Loc. cit., Issue of Oct. 16, 1937.

would almost certainly happen) by a preliminary high-explosive bombardment, all that Mr. Lloyd could suggest was that glass could be strengthened by pasting on it 'strips of ordinary paper'."²⁾

May we wonder that Berlin has been completely darkened more than once in accordance with instructions issued for the purpose of trying out a precautionary measure indispensable in case of war? And has not our own Government removed the gold we are hoarding to Kentucky, because both New York and Washington are all too vulnerable to the attack of a combined naval and aerial force? But isn't this very gold, concealed in artificial caverns constructed in the bowels of the earth, just another hoard of the Niebelungen? Which, although deposited in the Rhine, wrought hatred and enmity and sanguinary strife.

The results of the fratricidal policy pursued towards each other by the Greek city states should cause our statesmen to pause and ponder. Let the story of Girgenti, in Sicily, for instance, be written and the pictures of its ruins, mute witnesses of both the glory that was this city's once and its complete destruction, be shown and people be told: "This is the fate you are preparing for the very civilization you have so prided yourself on! Desolation may reign in the not too distant future where today a generation of modern Myrmidonians fill urban areas to overflowing!"

But nothing less than a wave of popular sentiment, expressing the common will of a substantial majority of men and women of every nation in Christendom that war must be chained, can accomplish the end we have in view: international peace, erected on the firm foundation of justice and charity. Catholics on their part, pondering these things, may remember the *introitius* of the mass for the 24th Sunday after Pentecost: "*Dicit Dominus: Ego cogito cogitationis pacis, et non afflictionis: invocabitis me, et ego exaudiam vos.*" Jer. 29, 11, 12.

F. P. K.

Directives for Catholic Action

Letter Addressed to the Patriarch of Lisbon

(Dated November 10, 1933.

A. A. S., 1934, p. 628.)

We have learned with much satisfaction that, following the suggestion of Our Nuncio, you have determined to strengthen Catholic Action by reorganizing and co-ordinating all the forces already existing in Portugal. The statutes submitted to Us conform to Our oft-repeated desires and We approve your zealous determination to begin by training leaders, for the success of every enterprise stands or falls by its leaders. Your nation, so distinguished by Christian spirit and so rich in memorable

monuments of religiousness, and so recently favored, should have no difficulty in enrolling her children in the sacred militia of Catholic Action.

But clearly everything will depend on the ecclesiastic assistants (chaplains) who have the promotion of the associations entrusted to them. And although we confidently anticipate that large numbers of the laity will enroll themselves at the call of the hierarchy, it will be as well at first to make certain of the quality rather than the quantity of the members. This will be achieved by the thoroughness of their training, which will include, in addition to faith and morals, an apostolic zeal for the aid of the hierarchy. They should be told what many of the faithful still do not know, that the apostolate is one of the inherent duties of Christian life and that Catholic Action is the most effective means of counteracting the evils of secularism.

A careful study proves that it is the sacraments of Baptism and Confirmation which impose among other obligations this one of the apostolate, i. e., the spiritual help of our neighbor. Confirmation makes us soldiers of Christ, and a soldier does not fight for himself but for others. Baptism, too, though perhaps not so evidently, imposes a duty upon us, since by it we become members of the Church, the Mystical Body of Christ. Among the members of that Body as of every other body there must reign a unity of interest and a mutual exchange of life—"So we being many are one body in Christ, and every one members one of another" (Rom. xii. 5). Each of us must help the other, none should be inactive, but all should give as well as receive. And just as every Christian enjoys the supernatural life which flows in the veins of the Mystical Body of Christ—Who said that He came on earth "that they may have life and may have it more abundantly" (John x, 10)—so too every Christian should transfuse some of his life into others who either have none or only a modicum.

We have no doubt that once these fundamental truths have been weighed by the faithful, their hearts will be filled with an apostolic zeal which will result in vigorous action. Life without action is inconceivable, for it is not only a sign of its presence, but also its measure. We fondly trust that a new flowering of Christian life will mark this Holy Jubilee of the Redemption. For this We count much upon Catholic Action, which to Our great satisfaction is making progress throughout Christendom and the mission fields to the benefit of both Church and society.

Catholic Action, like the Church whose support it is, has a spiritual and not a material object. Like the Church too it stands above and beyond all party politics for it aims at the common good of souls rather than at the welfare of particular bodies. This it will achieve by extending the Reign of Christ in the life of the

2) Editorial, London, Dec. 4, 1937, p. 906.

individual, the home, and society by means of the ordered activity of all who offer themselves for the apostolate.

It will not preclude individual Catholics from taking part in politics when these conform with the claims of God and His Church. Indeed in that event a participation becomes necessary, for it is the duty of everyone to further the welfare of the State to the extent of his ability. Therefore without taking an active part in politics Catholic Action has a duty of so informing its members with Christian principles that these foundations of all stability and happiness will guide their politics. Thus only will the reprehensible, but by no means rare, practice of behaving differently in public and in private life be obviated.

The fields open to Catholic Action are many, since nothing that is part of Christian life is foreign to it; but certain tasks are more urgent in that they respond to the demands of the times. Among these We count the assistance of the working-classes. This should be material as well as spiritual, though the latter will ever be the primary concern. This task will be accomplished by means of societies devoted to the realization of the principles of social justice and of the gospel. Catholic Action will encourage those already in existence and promote others, but it will always be careful to leave them free in all purely technical or economic questions. Its special concern will be the infusion of definite Catholic principles and in particular the teaching of this Holy See as set out in the Encyclical *Quadragesimo Anno*, which We are gratified to see adopted by statesmen as well as by Catholic Action.

Co-operatives Not Bent on Destroying Shopkeepers

The fear that the already harassed members of the middle class engaged in such enterprises as grocery and dry goods stores, etc. may be pushed to the wall by consumers co-operatives is uppermost in the minds of men who have at heart the welfare of the important estate of society referred to. But the fact of the matter is, co-operation has nowhere ruined independent storekeepers because, for one thing, co-operators are not at all bent on doing away with them. Moreover, in not a few countries storekeepers and independent tradesmen, such as bakers, have organized co-operative purchasing of raw material and other goods with the intention of meeting competition.

How unwarranted the fear, that the establishment of consumers and producers co-operatives are bound to do away with private business, the following two quotations from Mr. Marquis W. Childs' volume on "Sweden, The Middle Way" demonstrate. The author of this popular volume (it ran through three printings in three months) writes:

"Kooperativa Förbundet (The Co-operative Union) has taken the first step in proposing a new kind of export group in which the General Export Association of Sweden, and the Swedish Handcrafts Organization would cooperate . . . Private industrial and handcraft groups may become members of the organization by contributing not less than one hundred kronor. K. F. has agreed to furnish the necessary additional capital to make up a minimum sum required to start the organization; this would be within the limits of K. F.'s original offer of 500,000 kronor."¹

Nor is it a mere scheme that holds out no promise of realization. Mr. Childs continues:

"The General Export Association has given the idea favorable recommendation in a report that calls attention to the success of an earlier export scheme in which the K. F. collaborated with private business to exchange produce with Persia. Hundreds of applications and promises of capital were received as soon as the latest plan was made public."

Co-operative leaders, the author of "Sweden, The Middle Way" believes, "have shown an increasing tendency to collaborate with private business when they feel that such co-operation is in the interest of the consuming public." And while we in America have permitted craftsmanship to be destroyed by the machine and by mass production, depending for a success to a degree on the ignorance of values and the poor taste of consumers, we are told by Mr. Childs that in Sweden "as one justification for the organization to improve the position of the craftsman, K. F. can point to the fact that there are 50,000 craftsmen who belong to co-operative societies!"²

Today in America we hardly know there is such a thing as a craftsman. The machine, mass production, monopolies, the taste of the consumers for cheap, chain- and dime-stores have made it impossible for craftsmen to exist among us. In not a few countries of Europe they have, on the other hand, survived with the aid of co-operative associations, organized to buy raw materials and also to dispose of the products of their handicraft. In Vienna, for instance, cabinet-makers, instead of disposing individually of the furniture produced by them, operated a co-operative store where each craftsman might display his wares. Very much as in former times the members of the potters guild at Siegburg on the Rhine would load a transport-wagon with the famous 'steins', to which load each master contributed his share of the wares, to be sold at the Frankfurt Fair, for instance.

F. P. K.

Whilst awaiting the Church's more explicit guidance, it remains a matter for the individual conscience to decide whether one can join in a war carried on by indiscriminate bombing, which all agree will be the main feature of the next international outbreak.

The Month

¹) Loc. cit., New Haven, 1936, p. 46.

²) Loc. cit., p. 47.

Warder's Review

False Friends of Democracy

It is a misfortune we should so unhesitatingly bow to the influences of "that ancient law-giver, the vulgar," to speak with Cervantes, lest we offend the "democratic spirit of the age" by our refusal to submit to the dictates of public opinion. But that spirit is cohabiting with *incubi* and *succubi* to the detriment of humanity and true culture. We have a right to demand of modern Democracy it should dissociate itself from those of its friends whose deeds prove them enemies of God and man.

Egalitarian Democracy on Trial

Throughout the 19. century Democracy founded in the doctrines of the 18. century had its critics. It was largely the parliamentary system, representative of an atomized society and the *volonté générale*, according to Rousseau, that challenged criticism. Since the world war, this Democracy has been driven even to adopt a defensive attitude. Men now know that the Democracy inaugurated by the victorious Third Estate of the French Revolution has not fulfilled the promises to which the masses in so many countries responded so willingly in the 19. century, and in the cause of which they shed their blood so freely.

The worst enemies of this Democracy were found in the very camp which had produced it. This fact Fr. J. Gannon, S.J., emphasized in a lecture at St. Mary's Hall, Belfast, briefly referred to in a recent issue of the London *Catholic Times*. "Liberal Democracy," the speaker said, "soon fell under the domination of Mammon, and bankers occupied the vacant thrones of kings. The twentieth century revolutionaries professed themselves in revolt against the capitalistic bourgeoisie, although their vengeance fell first on all Christian priests, who certainly never received a 'rake off' from the Rothschild millions, and secondly against poor Jews, who had little except race in common with the bankers. Secret societies were, from their very nature, anti-democratic, yet we find them honeycombing society everywhere."

Another enemy of Democracy, said Fr. Gannon, was the Press. "A mere boycott by the Press could ruin the career of a politician, and its very silence about events could be more deadly than even hostile comment on them."

The trend of the present is away from this Democracy. Unfortunately, both the enemies and most champions of Democracy fail to mark the distinction we have pointed out by speaking of *egalitarian Democracy*, which Fr. Gannon prefers to characterize as *liberal Democracy*. This neglect to distinguish between a merely ephemeral form of Democracy, largely the result of erroneous doctrines, and a Democracy which is as eternal as man's inalien-

able rights, has granted Communists, Socialists, and their sentimental associates, the opportunity of posing as knights errants tilting in the sacred cause so dear to democratic peoples! Your reds in this case have recourse to a counsel found in Plutarch: "Should the lion's pelt prove inadequate, make use of the fox's skin."

"Behold, Your House Shall be Left To You, Desolate"

(Matthew. XXIV, 38)

Twenty years, almost to a day, prior to the commission of the horrible crime which brought on the World War, Leo XIII. addressed to the Nations this warning:

"What condition Europe is in, we see with our own eyes. For years there has existed little more than a mere semblance of peace. Since mutual confidence has ceased and given way to suspicion, almost all Nations are striving to outdo each other in preparing for war."¹⁾

While this was said in June, 1894, the great statesman in the Vatican not long before his death called to the attention of a world blinded by selfishness what was drawing them toward a cataclysm the governments of Europe were incapable of preventing in 1914:

"Incited by the desire to increase national wealth to the greatest extent possible, they give heed only to considerations of an opportunistic and utilitarian nature, and to the policy of the accomplished fact, certain of not being admonished by any one to respect justice. These views, which make of force the highest law, are fraught with disaster. Hence the continued growth and unlimited increase of armaments, or, to be exact, an armed peace, the disastrous effects of which equal, in many respects, the worst results of war."²⁾

No heed whatsoever was paid these admonitions by a world puffed up with pride. International high-finance, with the connivance of statesmen and politicians continued their policy of aggrandizement at the expense of weaker peoples and nations. Industrialists and merchants likewise played the game according to the rule that "business is business," i. e., autonomous, while science, serving all of these interests, prided itself on having outdone the Prometheus of old. But it added nothing to man's moral stature.

Nevertheless, men have since 1914 cried out against religion and the Church, accusing both of having failed to establish goodwill and peace on earth. The fault lies not with either of the two accused; it lies with those who declared man's intellect had been held in bondage by Christian doctrines and dogmas. Supernatural religion, it was said, impeded man's progress, interfered with his efforts to be his own savior. And this gospel was pleasing to the children of the world.

Need men ask: "Why do the heathen nations rage and the peoples plan folly?" (Ps. II, 1).

¹⁾ From Encl. *Praeclarar gratulationis*, June 20th, 1894.

²⁾ *Annum ingressi sumus*, March 19th, 1902 (Trans. in both cases ours).

A Fortunate Defeat

The purpose of the Black-Connery Bill, to standardize wages and hours of labor the nation over by administrative *fiat*, could not have been attained, had it become law, except at the cost of principles and institutions inseparable from true democracy and sound doctrines of political science. The provisions of the Act would have necessitated the creation of a huge and ponderous piece of bureaucratic machinery, intended to achieve the impossible in a country as vast as ours is and subject to a Constitution at variance with the spirit which gave birth to the New Deal and all its works.

A measure of this nature must always prove injurious to self-government; had the Fair Labor Standards Bill been adopted, the influence exerted by it would have propelled the Nation in the direction of the Totalitarian state. Radicals favored the bill; they were bound to. Anything and everything said to benefit the masses may be certain of their support, irrespective of its true value. Should a legislative measure make confusion worse confounded, this too will serve their purpose. But in itself the extension of Federal power is something Progressives, Socialists, and Communists consider water for their mill. Centralized power is more easily captured and made to serve subversive tendencies. It is a step towards the Dictatorship of the Proletariat. Where political power is diffused through an organism of confederated commonwealths, autocracy will not easily establish a foothold.

An Insult to the Poor

Of all abominations inaugurated in the name of charity, the charity-ball, entertainment, or dinner is the most outrageous. It is astonishing, therefore, to find a Catholic journal, published somewhere among the antipodes, reporting events of this nature in a commendatory fashion.

A charity-ball is an insult to the poor for whose sake men and women claim they dance, dine and wine. A means adopted to help the poor characteristic of a generation of enterprisers who believed themselves philanthropists whenever they tossed a bone to the victims of an economic system to which they owed their opulence.

The Catholic paper we have in mind is, on the other hand, publishing a series of excellent articles on the social and economic problems of the present. The author knows well the sins of the prevailing economic system and its beneficiaries; he realizes the need of a return to sound principles and their application to the affairs of men. But, really, what warrant is there for assuming that people, who believe it possible to do good to the poor at the expense of the poor, are able to grasp even the seriousness of the situation we are facing today?

The reconstruction of society and the reformation of the economic system to which we have been invited by Pius XI, is a stupendous task to which we must bring, in the first place, a soul and mind cleansed of the last traces even of the villainous spirit of the 'age of reason,' as expressed in the bourgeois mind of the 19th century. The charity-ball is an emanation of this very mind.

Contemporary Opinion

[The noble Russian theologian and philosopher] Soloviev repeatedly pictured the organic nature of humanity. Man indeed is not an end in himself, he is finality, he is a tension towards God. His liberty is an *organic* liberty, the liberty which adorns the living human organism. Reflecting on this fundamental truth we may avoid the unhealthy, because non-existing burden of liberty, of which Berdyaev speaks and Dostoevsky before him. Liberty, organic liberty, is the kingly power of dominating and possessing growth, it is the joy of concreting an inspiration. It is a harmony, deliberately worked out by a freely chosen combining of forces, not by arbitrary tyranny, it is love going out to conquer. This organic liberty postulates by its very nature principles of harmony, each of which becomes in turn the liberator of human love to go out and unite. True, Christ's Gospel brought liberty, but that very same Gospel was the gospel of the purging of the branches, that they may bring forth more fruit.

DOM THEODORE L. WESSELING¹⁾

I wish some one would write a book on the economic and legalistic nostrums and quackeries which the present Congress is about to pour into and plaster onto your poor old Uncle Sam . . . First we have the so-called anti-lynching bill. It is excellent in its *alleged* purpose—and that is the only excellence it possesses . . .

Nostrum two is the famous wages and hours bill. This curious conglomeration of words, which no one claims fully to understand and which apparently nobody much likes, will not improbably become a law, under the plea that something must be done for labor. Well, if that's a justifiable plea, how about a law to knock every non-union man on the head? That would do something for—or to—labor also. The outstanding fact about the wages and hours bill is that it puts tremendous authority over both capital and labor into the hands of a board of five men, who are to be appointed by the President. God alone knows whom the President might see fit to appoint. He has a weakness for decrepit party hacks and an even greater weakness for subservient yes-men. The one thing that seems intolerable to Mr. Roosevelt is honest independence of thought. What

¹⁾ Vladimir Soloviev, An Interpretation. The *Eastern Churches Quarterly*, July, 1937, pp. 136-7.

sort of board is apt to administer the wages and hours law, if it gets to be a law? You tell 'em.

Unless Americans get out of the habit of weakly lying down under every new assault on local self-government; unless they kick out of doors the quacks and quackeries that are lurking on to centralized despotism—then Mr. Mussolini and Mr. Hitler and Mr. Stalin will be coming over to Washington to take a summer school course in the technique of tyranny.

The Catholic Virginian¹⁾

The Black-Connery Wages and Hours bill now under consideration by Congress raises a very grave question for labor. This bill and what will necessarily grow out of it in the future will definitely place labor under political control. In all countries where political control over labor has been established, the results have been exceedingly unfortunate. When things go badly and the government has to retrench, the first move is to lower real wages and the worker's standard of living.

Wages in Italy are the lowest in Europe. Germany's state control of wages and hours has been a major element in destroying labor's standard of living so that proper nutrition is impaired. In Russia, where similar political control over economic life prevails, the standard of living is so low that it takes an average wage earner almost a month to earn enough to buy a pair of shoes and three months to buy a shoddy suit. In all of these countries soon after the government got control of wages, labor unions were driven to the wall and collective bargaining ended. In these countries labor works when, where and under what conditions the government decrees.

The most important factors for raising wages and strengthening labor's position are democratically controlled labor organizations and such a high level of production as will enlarge the demand for labor and increase its bargaining power. We have almost half of the unemployed of the world largely because our government has discouraged production and employment by following short-sighted policies and scarcity measures.

AMOS PINCHOT²⁾

This failure to produce in the face of poverty and need is a new problem. In past ages men have struggled against want, but they have at least struggled. Never before have they welcomed it, sought it, embraced it. No wonder great and terrible consequences have flowed from such unnatural action. No wonder millions are unemployed, millions more baffled,

deeply worried and disturbed. Something, clearly, must be done

The whole trouble starts because in many of our industries monopoly control exists to such an extent that the output of goods and services from those industries can be controlled and made scarce and the prices charged for them maintained at artificially high levels. This makes the Nation poorer and also takes purchasing power away from other industries. Forgetting that purchasing power is not really money but consists of wealth produced, we then have tried, in justice to the farmer, to enable him, too, to make his product scarce so he, too, could raise his prices. In relation to the unsound and harmful practices of industry this was comparatively a just move. But again the Nation as a whole became poorer. Human labor was then seen to be suffering lower and lower wages because it was "too plentiful." So hours were shortened and the W. P. A. started. These were just moves, but in part they were undertaken to make labor scarcer. And all this at a time when millions of Americans cried out for food and clothing and decent homes. The real solution for both the farmer and the worker is to have industry produce as abundantly as the farmer has done in the past.

CONGRESSMAN H. JERRY VOORHIS
in *Dynamic America¹⁾*

"If a workman's wages be sufficient to enable him to maintain himself, his wife and his children, in reasonable comfort, he will not find it difficult, if he is a sensible man, to study economy; and he will not fail, by cutting down expenses, to put by a little property; nature and reason would urge him to do this." In these wise words of the present Pope we have the real solution of the problem of providing security for the proletariat. If those who rule us wish to encourage "self-dependence" and responsibility, they should see to it that the fruits of production are so distributed in wages that it is possible for the worker to exercise the virtue of thrift, and obtain a certain security by his own act. If they fail to do so, the responsibility of providing for the victims of the industrial system lies with those who profit by it; to expect the poor to do so [by contributing to social insurance funds] is to add insult to injury.

One thing is certain—that the poverty which exists in this country [Australia] today is not due to the failure of nature or human skill in providing goods for the needs of its people. It is the financial machinery which is inadequate; and the situation will not be bettered by providing illusory remedies for a non-existent shortage.

*The (Catholic) Tribune,
Melbourne, Australia*

¹⁾ "Solving the Problem of Non-Production," Loc. cit., Dec. 1937, p. 21.

²⁾ Loc. cit., Dec., 1937, p. 7.

Telegram addressed on Dec. 2d. last, to William Green, President of the American Federation of Labor, John L. Lewis, Committee for Industrial Organization, and to the Hon. Mary T. Norton, chairman of the House Labor Committee.

SOCIAL REVIEW

CATHOLIC ACTION

For many years the Rev. B. Huss has developed social action in South Africa in accordance with the motto of the Mariannhill Mission Fathers: "Better Homes, Better Hearts, Better Fields," by conducting social courses for natives, especially for teachers, and by other means. His activities have received widespread recognition. The following instances illustrate the high regard in which Fr. Huss is held:

Last June Dr. Ch. Loram, of Yale University, former Chief Inspector of Native Education in Natal and Native Affairs Commissioner of South Africa from 1915 to 1930, when asked by the Anglican Bishop of Sierra Leone, in West Africa, for advice concerning means to help the impoverished and dispirited natives, replied that the best man to aid the Bishop was Fr. Huss.

After delivering a series of lectures some months later at a Catholic Teachers' "Refresher" Course conducted at St. Joseph's Mission, near Bremersdorp in Swaziland, under the auspices of the Servite Fathers, Fr. Huss was invited by the Swaziland Government to address meetings of educated Protestant natives in four towns of the Swaziland Protectorate in which Magistrates resided. Following Fr. Huss' remarks at one of these assemblies, a native rose from his place and declared: "According to our experience the white Missionaries have only come to sow quarrels, hatred and jealousy among our Swazi Nation. Today we heard for the first time a white Missionary preaching quite a different gospel, one of peace, harmony, brotherly love, mutual help, co-operation and one which will decidedly help us to promote the prosperity of our country."

The ninth Social Course of the Catholic African Union, Transvaal, was held at Pimville from October 3 to 6, 1937. At the opening ceremony the Most Rev. Bishop D. O'Leary, and others, spoke. One of the lectures, given by Mr. R. J. Msimang, advocated co-operative trading as against individual trading. He pointed out that today competition was uppermost and unless the Natives co-operated they will have no chance in competitive trading. Mr. C. S. Ramohane spoke on the Native Acts, particularly the Land Act and the Urban Areas Amendment Act. He explained that the Government was establishing Native Reserves in the different provinces and it was in the development of these reserves that the Native was particularly concerned. The land was still the most valuable asset of the present day.

From among a number of resolutions adopted by the Conference the following have been chosen as particularly noteworthy:

(1) That branches are encouraged to form "Study Clubs" under the guidance of the priest-in-charge. Lectures are to be given by interested people on various subjects and discussions to be led by members of the Club themselves. It is specially recommended that the Pope's Encyclicals be studied and also pamphlets by the Catholic Truth Society.

(2) Educational Fund: That Schools be encouraged to form Thrift Clubs which would enable the children to raise funds for the purpose of giving bursaries to the best child in that school and sending that child to a secondary school for higher education.

(3) That Co-operative Buying Associations, Religious Sodalities, under the Catholic African Union shall be liable to an annual subscription of 5s. to the Head Office.

LUXURY

It is estimated that 173,719,000 lbs. of tobacco were consumed in the United Kingdom during 1935, against 167,685,000 lbs. in 1930. The figure is divided into cigarettes and "other uses"; the respective totals being 126,061,000 lbs. and 47,658,000 lbs.

Since 1924 the consumption of cigarettes has increased by more than 62 percent.

The chairman of the Liquor Control Board of Ontario reports consumption of spirituous liquors, beer and wine to have approached pre-depression dimensions during the last fiscal year, with sales topping fifty million dollars for the first time since 1929.

The State monopoly netted profits of \$8,960,600.96 for the 1937 period, compared with \$7,862,719.73 for the previous year.

SECULARISM IN EDUCATION

The General Synod of the Anglican Church in Australia recently accepted unanimously a motion in opposition to the Catholic claim for aid for denominational schools. "It is pleasing to notice however," remarks the *Tribune* (Catholic), of Melbourne, "that at least one of the Anglican prelates, Dr. Thomas, of Willochra, has had the courage to break the 'United Front' of sectarianism." In his Lordship's pastoral address delivered at Port Pirie on October 3, he spoke as follows:

"The Catholic Church has recently raised the question of State contributions towards the maintenance of its schools. Some people have asked me what I think of that request. I deem it reasonable and just. I do so for this reason: The State subsidizes what is called secular education; it is equally reasonable, and, I think, much more justifiable, that the State should also assist those schools which are maintained by a part of the Christian Church."

Similar language, incidentally, was used lately by the *Church Standard* of Sydney, in an article which openly rebuked the Anglican Hierarchy for its failure to make a determined stand against secular education.

PUBLIC OWNERSHIP

Pawnbroking has been made a state monopoly in Chile, according to Norman Ingrey, from whose communication to the *Chicago Tribune* the following information has been gleaned:

The government first went into the pawnbroking line seventeen years ago. It competed with private shops and gradually drove them out of business by cheap public credit. Now the private shops have been eliminated altogether.

Pawnbroking is socialized under what is known as the Popular Credit bank, with ten metropolitan branches. It was established under a Socialistic government and is looked upon as one of the successes of that régime. The lowly clients were distrustful at first, but their confidence seems finally to have been won. Yearly transactions average 1,200,000 with a total pawn value of \$6,250,000. There is also a savings section of this pawnbroking bank and last year the deposits totaled \$3,750,000. (The only novelty of the scheme is its being a State institution; municipal pawn shops have been known in Europe for over four hundred years. They were condemned by the Liberals of the last century as an inducement to thriftlessness.)

FILMS AND FILM SHOWS

The Government of the Argentine has attacked the problem of the cinema—a step to which it has been urged by Argentine Catholics. A state censorship has been set up as well as an Argentine Cinematograph Institute which is to work in collaboration with the National Council of Culture to keep an eye on the moral standard of foreign films and to promote the home film industry. A prominent Catholic critic has been appointed Director of the Institute and he intends to "bring about some kind of order amid the chaos of the Argentine film industry."

On the model of our own Legion of Decency, Catholics in the Argentine have drawn up week by week lists in which films are classed as good, passable, bad, and very bad. Ninety percent of the films shown in the Argentine are American as they are much cheaper than home-produced or English films. An American film costs 90 dols. while an English one costs about 155 dols. The Institute's main effort will be to promote the production at home of films of a high moral and artistic standard.

NEO-PAGANISM

One of England's distinguished Catholic preachers, Fr. Owen Dudley, speaking at Dublin in November, declared the country was pagan, not Protestant:

"Only a small section of the English nation is still Protestant. Out of 47 millions only 2½ millions are practicing members of the Protestant Established Church of England, which is now the National Church only in name. The National religion of England is—football, boxing, film-stars, Robert Taylor and the Zoo, and you can throw in Beer, if it can any longer be called Beer. England is no longer Christian in beliefs or morals."

COMMUNISTIC CHARACTER OF POPULAR FRONT

On the initiative of a Swiss court the dwellings of two Communists, one of whom is a member of the Federal Legislature, were searched. Also the editorial offices of the *Freiheit*, a communistic publication of Zurich.

On a former occasion of the same nature the police discovered among the papers in the possession of Jules Humbert-Droz, Secretary of the Communistic Party of Switzerland, records which revealed the recruiting of volunteers for service with the army of the Spanish Popular Front to have rested in the hands of the Swiss party managers. A Federal law prohibits both recruiting for and service in any foreign army.

ORGANIZED COMMUNISM

A pamphlet published by the British Labor Party, "Communist Solar System," gives a list of political parties or organizations ancillary or subsidiary to the Communist Party in Great Britain:

"The League Against Imperialism and the Meerut Prisoners' Release Committee; the International Labor Defense; the Minority Movement; the Workers' International Relief; the National Unemployed Workers' Movement; the Friends of the Soviet Union; the Anti-War Movement; the European Workers' Anti-Fascist

Congress (British Delegation Committee); the Relief Committee for Victims of German Fascism (German Relief Committee)."

CO-OPERATION

The ability of the "common" to manage their own financial and economic affairs, in accordance with co-operative principles, was granted recognition by the State Insurance Board of New York when it gave a license to the Farm Bureau Mutual Automobile Insurance Co., of Ohio, to operate in the Empire State.

Organized eleven years ago with capital supplied out of membership funds of the Ohio Farm Bureau Federation, the Farm Bureau Mutual Automobile Insurance Company now occupies the position of seventh largest automobile casualty mutual in the United States. Its policyholder-members in eight states already served now number nearly 200,000, and its resources total over \$5,500,000.

During the present year the Hangya Consumers', Producers' and Marketing Co-operative Society, of Hungary, observes its fortieth anniversary. This Society was founded by two Catholics, Count Alexander Károlyi and Count Ferdinand Zichy. The principal task of the Society is to provide agricultural consumers with the goods they need. In 1936 the Society had 1,480 branches doing business to the extent of 90,000,000 pengöes or about 17 million dollars annually.

In 1932 the Society undertook to market the produce of the agrarian population. The sales thus effected at home and abroad increased from the 846,324 pengöes' worth in 1932 to 22,870,091 pengöes' worth in 1936. The resulting profit is divided proportionately among all the members of the Society.

PURCHASING FARMS WITH BORROWED MONEY

The following facts and circumstances recently announced by the Land Bank Commissioner of the Farm Credit Administration point to a new chapter in the agrarian history of our country. The future will reveal its true meaning and, in all probability, divulge its tragic nature. According to the report nearly 10,000 requests were received by the Federal land banks in ten months for loans to be applied in the purchase of farms. The amount applied for totaled \$38,000,000 and the requests came from every state in the Union, but most numerous from Texas and in the Omaha, Wichita and Louisville Farm Credit Administration districts, where in each instance the number of requests exceeded 1,000.

"Borrowing to assist in farm purchasing has been on the increase since 1933," the Commissioner states, "while refinancing of farm indebtedness has been on the decline for three years." "A third and perhaps as important as any other factor in the increase in applications for loans with which to help purchase farms is the availability of Land Bank Commissioner loans," he said. "These may be secured by either a first or a second mortgage. To date in lending over \$900,000,000, a little over half of the Commissioner's fund are second mortgage loans taken behind the land bank first-

mortgage loans. These are now available for as long periods as land bank loans and can be made for the same purposes, including the borrowing to purchase farms." The temporary emergency rate on these Commissioner loans, the Commissioner explained, is 4 percent until July 22, 1939; the contract rate thereafter is 5 percent.

CHILD LABOR AMENDMENT

For many years the National Grange has expressed its disapproval of the pending Child Labor Amendment which, although ratified by a considerable number of states, is still far short of the necessary 36 ratifications. The Natl. Convention of the Grange, held at Harrisburg, Pa., last fall, adopted a resolution sustaining opposition to the Amendment in its present form, while promising support to a measure from which the most objectionable features of the former would be absent.

Whereas, the proposed Child Labor Amendment to the Constitution, which was approved by Congress in 1924, has thus far failed to receive the approval of the required number of States, largely because common sense revolts at the idea of classifying boys and girls up to 18 years of age as children; and

Whereas, the ratification of this proposal would confer wholly unwarranted powers upon the Federal government; therefore be it

Resolved, that we advocate the submission of a new amendment in this connection, providing that Congress shall have the right to limit and prohibit the employment of children for hire in industries manufacturing merchandise going into and affecting interstate commerce, up to the time they have attained the age of 16.

THE BLACK-CONNERY BILL

Vigorous opposition to the principles embodied in the Black-Connery wage and hour bill was voiced in Washington, D. C., prior to the defeat of the measure by the National Co-operative Council on the two-fold ground that its enactment would place additional financial burdens on the farmer, and would result in "a long step from government-by-law toward government-by-men."

The Council, a body representing major co-operative groups handling citrus, dairy products, cotton, livestock and other commodities for 1,600,000 members, expressed the belief that the law would harm and not benefit wage earners. The organization also directly attacked two provisions of the proposed statute: the delegation of its administration to a board of five individuals and the elimination of ordinary rules of evidence in hearings conducted thereunder.

HENRY FORD'S POLICY

According to *Brazil*, published by the American Brazilian Association, the management of the Ford Concessions in Northern Brazil would not permit the plantation workers to organize a Syndicate (labor union). It was feared by the management, Syndicalism would introduce politics (meaning probably Socialism or Communism) into the scheme of colonial production. It is reported, the management of the Ford Plantation publicly stated that it would know

how to keep the "Class-Deputies" of Pará from entering its territory.

In the meantime the friends of Syndicalization have not been resting. They have gathered "elements" in the capital of Pará that are opposed to the attitude of the Ford Plantation management. The representatives of the twenty-eight unions of the state convened and sixteen signed a resolution to visit the Ford Plantations and to investigate on the spot. It is recalled that the Colony has previously been visited by the President of Brazil, the Governor of the state of Pará, by various Ministers and other personages, and that all spoke with enthusiasm of the order, hygiene and splendid lay-out of the Colony.

UNSKILLED LABOR

The twelfth annual common-labor survey of the Bureau of Labor Statistics covers 5,238 establishments in 20 industries with 222,555 common unskilled laborers on their pay roll at entrance rates. The average hourly entrance rate of common unskilled laborers in 20 industries was 51.2 cents in July, 1937, according to the report.

"There was a considerable differential in the average entrance rate per hour between different geographical regions," it is said. "The northern average amounted to 55.3 cents, as compared with 38.9 cents for the southern region. For the country as a whole, 14.7 percent of the common laborers in the industries surveyed received less than 40 cents per hour. In the South, 48.4 percent of these workers were paid under 40 cents. In the North, 3.5 percent averaged under 40 cents per hour.

"The number of common laborers paid 70 cents and over constituted 4.9 percent of the total. Nearly all of the common laborers receiving 70 cents and over were found in the northern region, the actual percentages being 6.3 in the North and 0.7 in the South."

"FOREIGN UNIONS"

A delegation, representing the Canadian Federation of Labor, in November told Premier Hepburn foreign unions have waged relentless war on Canadian unions regardless of the interests of the workers. The deputation asked Ontario legislation for the licensing and regulating of trades unions.

A memorandum to the cabinet said it was objectionable that Canadian workers should pay dues to union offices in the United States. Tactics used by "foreign unions" to destroy "independence among the organized workers" included the anti-union strike, chiseling agreements, nuisance pickets, stench bombs and dynamite, it was charged.

"That has always been my view," interjected Premier Hepburn when the memorandum said the immigration act clause permitting entry of union officials and organizers had been stretched to allow Committee for Industrial Organization officials into Canada.

MINIMUM WAGE

A scale of minimum wages and a code of improved conditions have been drawn up for the first time for assistance in the grocery and provision trade in England.

The "Shop Assistants' Charter," giving better wages and conditions to nearly 2,000,000 workers, is likely to be signed in the near future.

HISTORICAL STUDIES AND NOTES

Der Wahrheitsfreund (The Friend of Truth)

Commemorating the Establishment of the First German Catholic Newspaper in the United States: July 20th, 1837

II.

Henni had his share of opponents, both English and German. Georg Walker, for example, founded the *Protestant* at Germantown, but soon transferred the paper to Cincinnati. He became involved in disputes with Henni, but because he was no equal for his scholarly opponent, was compelled to abandon his publication in September, 1838.

The first issue of the *Wahrheitsfreund* contained two advertisements only. In one of these Dr. Bunte, a German surgeon, who was also one of the two teachers in the German parish school established by Henni in conjunction with the Church, asks the readers not to call him during school hours, but to summon one of his colleagues. At that time 157 pupils were enrolled in the school, and by the end of the year the number had increased to 300. The Jubilee Issue of the *Wahrheitsfreund*, published in 1887, lists the names of the 560 subscribers to the first volume. Most of them were from Cincinnati and the State of Ohio, but also included in the list are the names of many well known German pioneer priests, as Balleis, Dahmen, Ferneding, Prince Gallitzin, Juncker, Masquelet, Neumann, Pax, Steinbacher and Tschenhens.

Because the *Wahrheitsfreund*, the first German Catholic newspaper, proved successful, one might expect that other localities with a strong German Catholic population should have been encouraged to follow this example. In 1840 an attempt was made to start a new German publication and Henni welcomed its advent warmly. In his issue of August 6th of that year, he announced to his readers that in Philadelphia a weekly, called *Hosianna*, had come into existence, edited by C. T. Koch and Dr. C. Platz. The new paper used the same page size as the *Wahrheitsfreund*, but it consisted of only four pages. Henni praised its attractive make-up and excellent style and invited his readers to inspect it at his office. Unfortunately, however, the new paper was short lived. In the *Wahrheitsfreund* of Nov. 19th, 1840, Henni writes that the *Hosianna* had gone under, and expresses the wish that some of his friends among the clergy in New York, Rev. Balleis and Rev. Kunz, would start a German paper. Thus we can see that Henni was an unselfish and farsighted advocate of a good Catholic press. It was not until 1846, however, that his ardent desire for a German Catholic paper in the East was realized. In that year a paper was founded by the man who succeeded Henni as editor of the *Wahrheitsfreund*.

Henni was obliged to relinquish his editorial

duties on Aug. 21st, 1843, when the Diocese of Milwaukee, founded that same year, was entrusted to his tireless and competent hands. His successor in the editorship of the *Wahrheitsfreund* was Maximilian Oertel,¹⁾ a former Lutheran minister in the East. Oertel, a journalist of outstanding ability, moved to Baltimore in April, 1846, where he started his own weekly, the *Katholische Kirchen-Zeitung*. Because of the vivacious, hilarious and humorous quality of his style, this weekly soon gained a wide circulation. In 1851 Oertel transferred his paper to New York; with his death, however, it was discontinued.

On Nov. 16th, 1846, the publisher of the *Wahrheitsfreund*—in 1843 it had passed into the hands of Dr. Hermann Lehmann—attempted the tremendous undertaking of transforming the publication from a weekly to a daily paper. Hence the *Wahrheitsfreund* has the honor of being the first German Catholic weekly, the first German Catholic daily, and the first Catholic daily paper in the United States. Dr. Lehmann explained in the Jubilee Number that the ever increasing number of Germans in the city, and the intensified assaults by the Church's enemies as well as those of their own radical or infidel countrymen simply forced him into that risky enterprise. Even when asked by German Catholic friends and priests of the city to give up the fight, or else his opponents and those of the Church would destroy his printing shop and also the Catholic schools and churches, Lehmann kept courageously on. After four years, however, the daily *Wahrheitsfreund* had to be discontinued, and the publication returned to a weekly paper. One important reason for this change was the difficulty of obtaining well qualified editors. Among the editors of the weekly edition are some very competent men: Oertel's successor, Anton Boeckling, was a skilled journalist; he served as editor from 1846 to 1850 and succeeded Rev. Peter Kroeger in 1854, remaining this time until 1857. We might further mention F. X. Brandecker, a very capable journalist, ultimately editor of the *Katholisches Wochenblatt* in Chicago (founded in 1859); Rev. A. Schwenniger, who founded the *New Yorker Presse*, in 1871, and also the *Ver einsnachrichten* of the Central Verein; and Rev. A. F. Juettner, later editor-in-chief of *Germania*, famous organ of the Centre Party, in Berlin. Nor must we neglect to mention the gifted young Swiss journalist, Dr. Franz Furger, in whose appointment Henni was interested, or the well qualified Hermann Baumstark, a convert. The journalistic career of the one was cut short by ill health, and in the case of the latter death robbed the German Catholic press in the United States of an able and zealous editor.

From still another aspect the *Wahrheits-*

¹⁾ Born April 27th, 1811, in Ansbach, Bavaria. Died Aug. 21st, 1882, at Jamaica, Gt. New York.

freund deserves great credit. Beginning with the twenty-third volume it presented its subscribers with an annual premium, either a book or a reproduction of a good painting. The books were usually lives of Saints or other outstanding characters, novels or apologetic works. Other German Catholic papers followed this example, and thus hundreds of thousands of valuable books enriched German families long before book clubs came into existence.

About the time the daily *Wahrheitsfreund* was discontinued, St. Louis attempted to found a daily publication. "Papa Saler," a well known figure in Catholic St. Louis, in 1849 founded the *Tageschronik*. In later years, however, it experienced the same fate that befell the daily *Wahrheitsfreund*; it was then changed into a weekly paper and was finally discontinued in 1862.

Other German Catholic dailies and weeklies sprang up and disappeared. At the end of the century there existed sixty-two German daily and weekly papers besides a number of monthly and quarterly periodicals. The German Catholic press enjoyed its golden age during the last decade of the century. Soon, however, retrogression set in, and the decline was rapid. The World War did its best to reduce the German Catholic press to a phantom in comparison with the boom years of the eighties and nineties. In the hundred years of its existence in the United States the German Catholic press has brought forth: 9 daily papers, 60 weeklies, one tri-weekly, 33 monthlies, 3 bi-monthlies, 7 quarterlies and one yearly publication—in all, 114 papers and periodicals.

The flowering period of the *Wahrheitsfreund* was around the middle of the nineties. In 1890 there were 13,000 subscribers, while in 1895 there were 13,500; five years later the subscription list numbered 12,750, and in 1905 the total was 12,210. Shortly afterward the number abruptly dropped to 6000. On June 19, 1907, the last issue of this pioneer publication, once so highly influential, was published. It was No. 52 of the seventieth volume. In an editorial printed in large type (small Pica) "To our honorable subscribers" (An unsere werten Abonnenten) the publishers notified their readers that the title, editorial rights, all assets and liabilities of subscriptions had been transferred to the *Collegium Pontificium Josephinum*, of Columbus, Ohio, editors of the *Ohio Waisenfreund*. The list of subscribers would be consolidated with that of the *O. W.*, it was announced, and the subscribers would henceforth receive that well edited weekly. So the *Wahrheitsfreund* succumbed to the same fate experienced by so many other German papers. The question may arise, why the well financed editors—since Jan. 1, 1860, the *Wahrheitsfreund* had been published by Benziger Brothers—would abandon a paper with so considerable a number of subscribers.

In 1906, the year of the great *Sprachenstreit*, when the question of speaking the German language in schools and churches arose for the last time, provoking bitter discussion, the *Wahrheitsfreund*, as it had from the beginning, boldly championed the side of the defenders. But in this final combat for the right of the native tongue the newly appointed Archbishop of Cincinnati, himself of German descent, was a strong opponent. The publishers may have taken into consideration the fact that under such circumstances a wider circulation would be out of the question. Furthermore, German immigration at the beginning of the century had dropped to a minimum, and hence it was felt there was not room for two German Catholic weeklies in the same State.

The *Ohio Waisenfreund*, founded in 1873 by the sturdy Westphalian priest, Msgr. Jos. Jesing,²⁾ in its best days had 60,000 subscribers. At present it has 17,200 to its German edition and the same number to the English edition, *The Josephinum Weekly*. Therefore, we may say that the *Wahrheitsfreund*, its founder and its ideals still live in the *Ohio Waisenfreund*, a publication founded by a man likewise imbued with great enthusiasm for the preservation of the Catholic religion among the German Catholics and of their native country's traditions.

The efforts of publishers and editors of German Catholic papers to preserve the German spirit and nationality, and the work they are still doing, the home country has never recognized or appreciated. It has always treated the undertakings of those pioneers as secondary and negligible matters—if it was concerned with them at all. But these pioneers, heroes of the press, realized full well their indebtedness for their talents and accomplishments to the German people in general, to their German countrymen in a strange country, and to German honor.³⁾

GEORG TIMPE, P.S.M.
Washington, D. C.

Catholics above all others are bound by the purity and sincerity of their patriotic efforts, to preserve the country from revolution and to maintain the Constitution and Union in all their integrity.

Phila. Catholic Herald and Visitor,
Aug. 4, 1860.

²⁾ Born Nov. 17th, 1836, in Münster, Westphalia. Came to the United States in 1867, was ordained 1870. Founder of the *Josephinum* 1888. Died 1899.

³⁾ Sources: Ayer, *Newspaper Directories 1880-1937*; *Catholic Directory*, 1937; Lamont, John H., *History of the Archdiocese of Cincinnati*; Rattermann, H. A., *Gesammelte Werke*, Cincinnati; 1906-12, Bd. 12; Timpe, Georg, *Katholisches Deutschtum in U. S. A.*, 1937, containing the essays: "Hundert Jahre kath. deutscher Presse," "Kath. deutsche Dichtung"; and Plumpe, Dr. C., "Joseph Jesing und das päpstliche Josephinum"; *Der Wahrheitsfreund*, 1837-1907, Jubelausgabe, Aug. 3rd, 1887.

Nether-Saxon Conservatism

One of the most interesting spots in all Illinois, Teutopolis, now over a hundred years old, occupies more than the background in Mrs. Ada H. Kepley's book, "A Farm Philosopher." The chapter, "How I Broke up the Solid Democratic Township of the United States of America," in spite of certain exaggerations of facts and circumstances, pictures well the predominating tendency of its people, not to be swayed by the ever-changing gusts of political ideas and public opinion. In this chapter Mrs. Kepley recounts the following episode:

"In Effingham County, Illinois, is a township called Teutopolis Township. It was settled many years ago by a company of Germans who came largely from the peasant class of Oldenburg,¹⁾ Germany. They came to this place via Ohio. They were devoted Catholics and soon established a church and school in a log house. Later on they built a large brick church with ample grounds and a boys' school, with a monastery for the Franciscan Monks, who had the services of the Church and the school for boys attached in charge. The school once took in pupils of a general class; (1898 P. E.) they have a great Cathedral (?), a Monastery, school by Franciscans but it is now occupied in training young men for the priesthood who come from Europe.²⁾ The town is small but the whole township is well to do and the church and school is very prosperous.

"The political color of the township is Democratic and it was their proud boast that this was 'The Solid Democratic Township of the United States of America.' There was not a single individual in the township but what claimed he was a Democrat. The political color of Our Country for a number of years had been Republican, and it was a great thorn in the flesh of that party that Teutopolis township had a Democratic postmaster. There was not a single Republican to make a postmaster out of. There had never been a Republican meeting in the township and in fact I think there never had been any kind of religious meeting, religious or political except Catholic and Democrat. The Democrats always held campaign meetings there, to pat the faithful on the back, and encourage them to keep the township solid for the dear old Democracy. My father was a Democrat and my husband had been, but I was a Prohibitionist and as County President of the

¹⁾ Not all of the founders of Teutopolis or settlers in the township originated in what is known as the Oldenburger-Muensterland; we incline to the belief that the majority came from the Catholic parts of the Kingdom of Hannover, and still others from the Dioceses of Muenster and Osnabrueck, in Prussia.

²⁾ This statement is false, in several particulars. There were at all times American born boys at St. Joseph's College, Teutopolis; at the time when Mrs. Kepley wrote, in 1912, the preponderant number of boys and young men in Teutopolis were natives of our country.

W. C. T. U. I decided to hold a temperance meeting in Teutopolis, Teutopolis Township, Effingham County, Illinois. The town and township was good and solid for saloons (and is yet, 1912, P. E.) though there are some good temperance friends there now. I had divers warnings that I was poking my head into a lion's mouth to go to Teutopolis, but I said 'I'll go over.' Our Teachers' Institute was on and I invited a number of young people who were zealous for temperance, to go along. We had a big farm wagon rigged up with mules and driver as motive power, and we could carry 20 passengers, also we had three buggies, and away we went. We took a board along to nail to the side of our wagon for a gas lamp, for we did not feel free to ask for any favors. We swung the stars and stripes over our heads, and a fine new ten foot flag. We drove before the monastery and began to sing. It happened to have been a great holiday and many of the people stayed to see the fun, for they took us as a huge joke. We sang, we prayed, we read in the Bible, we talked, we distributed literature, we joked with the crowd, for the Germans are great jokers, we gave pretty cards to the children. One big fellow got a bottle of whiskey, tied a blue ribbon on it and, calling everybody's attention to it, said, 'Look,' and drank. Everybody laughed but our driver, who had been a policeman, scared the boy off. Another big fellow who had a good ear for music 'mumblebed' bass to everything we sang, and played the fiddle with his two arms for an instrument; the crowd made merry and we took it in good part, so that when we left, we heard many cries, 'Come again, come again, Good-bye.' It was a surprise to some of the Effinghamers who almost laid (?) lay awake that night expecting to get a brand new sensation, it was supposed we would be assaulted. Well, we got one sure enough, for we had done what most of the people considered impossible. Some of the Republicans gathered together and said, 'Well, if "Mrs. Kepley" and her gang can have a meeting in Teutopolis, I guess we can too.' Oh, how they did want a Republican postmaster in Teutopolis. Well, the good Republicans all 'shelled out,' they hired a train and took everybody who wanted to go free, hired a band, secured a number of their 'Big Guns' to speak, and announced and held a Republican meeting in the Solid Democratic Township of the United States of America. From what I heard they had a (howling) good time, but they had a gang of big railroad men along to keep such order as they could, out of that scandalized community. Later in the fall there was a general election and when ballots were counted, there was (were ?) found eight Republican ballots and one prohibition ballot, and the Solid Democratic Township of the United States of America was no more, and it's broke up ever since. The Re-

(Continued on page 325)

The Central Verein and Catholic Action

Officers of the Catholic Central Verein of America

Episcopal Spiritual Director, Most Rev. John J. Glennon, D.D., Archbishop of St. Louis.

President, Frank C. Blied, Madison, Wis.

First Vice-President, George Phillip, Fort Wayne, Ind.

Second Vice-President, Rev. Edward Bruemmer, Jefferson City, Mo.

Third Vice-President, Theodore Uttenweiler, Hartford, Conn.

Fourth Vice-President, Mrs. Mary Filser-Lohr, N. Y. C., Pres. Nat. Cath. Women's Union.

General Secretary, Albert Dobie, New Haven, Conn.

Assistant Secretary, Frank Stifter, Carnegie, Pa.

Treasurer, Wm. J. Kapp, New York, N. Y.

Marshal, Frank Rauser, Milwaukee, Wis.

Trustees, Michael Deck, St. Louis; E. A. Winkelmann, St. Louis; Jos. F. Brockland, St. Louis; Wm. Siefen, New Haven, Conn.; John A. Roehl, Milwaukee, Wis.; John L. Jantz, Detroit, Mich.; Aug. Gassinger, Baltimore, Md.; Bernard Schwemann, San Antonio, Tex.; Edward Kirchen, San Francisco, Calif.

The Executive Committee consists of the Officers, the Trustees, the Committee on Catholic Action, the Presidents of the State Branches, and the following members-at-large: Louis M. Seiz, Union City, N. J.; Gustave Reininger, New Braunfels, Tex.; Fred A. Gilson, Chicago, Ill.; P. Jos. Hess, Pittsburgh, Pa.; and Frank Saalfeld, Gervais, Ore.

Hon. Presidents: M. F. Girten, Chicago, Ill.; Willibald Eibner, K.S.G., New Ulm, Minn.; John Eibeck, Pittsburgh, Pa.

Communications concerning the Central Verein should be addressed to the General Secretary, Albert Dobie, 28 Tilton Street, New Haven, Conn.

Brooklyn Federation Secures Mandate for Cath. Action

The Brooklyn Local C. V. Federation became the first district federation to secure the Mandate for Catholic Action when Most Rev. Thomas E. Molloy, Bishop of the Brooklyn Diocese, responded favorably to the request of Rev. John M. Mulz, spiritual adviser to the Federation. Previously only State Branches had made formal application to their Ordinaries for the episcopal Mandate.

Bishop Molloy's letter, dated Nov. 8th, follows:

"Allow me to inform you that it is a pleasure to grant the Mandate for Catholic Action to the Brooklyn Local Branch, Catholic Central Verein of America, Local Federation of Catholic Societies.

"I am sure that the Officers and Members of this distinguished Catholic Organization will satisfy competently and conscientiously the requirements of this mandate in accordance with the Holy Father's impressive pronouncement

concerning the nature, scope and purpose of Catholic Action.

"With best wishes, I am

"Sincerely yours,

(Signed) "Thomas E. Molloy,
Bishop of Brooklyn."

Catholic Libraries Are Needed

While Kolping Societies have existed in our country since near the end of the fifties in the last century, the number of American Catholics who know about them is comparatively small. On the other hand, Fr. Stephen J. Brown, S.J., founder of the Central Catholic Library at Dublin, refers to this organization in his recently published volume on "Libraries and Literature from a Catholic Standpoint" in the following fashion:

"An excellent example of an organization not primarily intellectual in its objects yet making an extensive use of libraries is the *Gesellenverein*, a society for young journeymen and apprentices founded in Germany by a priest, Adolf Kolping, in the middle of the last century. Today there are 1770 Kolping societies with 93,000 active members. Of these 280 have their own special houses. But there are 600 libraries and 300 reading rooms."

The quotation is from the chapter on "The Catholic Library and Catholic Action." Those of our members who know of the C. V. Library will appreciate the following sentences quoted by Fr. Brown from the *Irish Monthly*:

"The Holy Father is constantly adjuring us to take part in Catholic Action, and this can only be done effectively if we arm ourselves with the necessary knowledge, by which I mean particularly the principles of Catholic social teaching—the answer of Christianity to the challenge of the day. The obvious armory for this warfare should be the Catholic library, and an immediate part of Catholic Action which cries out for attention is the multiplication of Catholic libraries."

It is the opinion of the same writer, that books should be chosen for libraries with the idea in mind that they must supply the ammunition in the battle against neo-Paganism in general and godless Communism in particular, we would wish especially to call to the attention of our readers:

"I have seen parish libraries which are quite useless, say, to the man who is out to fight Communism. In these days libraries which comprise only pious books, and innocuous tales, are of restricted value, and are definitely not fulfilling their proper function. Another way in which Catholics can engage in Catholic Action, is by presenting suitable Catholic books to public libraries."

It is with "innocuous tales" too many Catholic libraries are overcrowded; in fact, we fear most Catholics think only of "pious books" and those of the kind just referred to when they hear or speak of Catholic literature. Undoubtedly, not a few of Father Coloma's, S.J., Spanish novels would shock most of our good Catholic people, despite the fact that they were originally published in the Spanish *Sacred Heart Review*.

Readers Get Their Money's Worth

Whenever Catholics are reminded of their duty to support the Catholic press they not infrequently voice the complaint: "Yes, but Catholic books and magazines cost so much. Bring the price down to our reach and we'll support a Catholic press. Other publishers give us a lot for our money, and they manage to sell large quantities of their publications."

The fallacy of such tail-in-mouth logic is too apparent to require detailed refutation here. The secular press depends on advertising for its existence; the two or three pennies charged for a daily newspaper barely cover the cost of paper alone, and the same is true of the average magazine. The book publishers are able to ask less for their books because of a guaranteed patronage from a large reading public, of which Catholics form a considerable portion. The Catholic book concern, on the other hand, flirts with financial loss each time it issues a new volume.

The modern reader has come to demand quantity rather than quality literature. If offered a choice between two periodicals, one containing 25 pages of reading matter, the other a like amount of type and as many pages of advertising, he will invariably choose the latter.

But let us consider the second charge. Is Catholic literature really so expensive, or is this assertion merely another hedge behind which the Catholic can hide and thus shirk his duty? The *C. B. & S. J.* furnishes a typical example for such an analysis. The subscription price for the volume of eleven issues is \$2, and the average volume contains 412 pages. Deducting two pages per issue for the front cover, we find there remains 390 pages of concentrated Catholic writing, presented in readable and interesting form, if we may quote the testimony of scores of persons, including Bishops, priests and laymen. Each page of the magazine contains approximately 1000 words, which means that the completed volume comprises some 390,000 words, the equivalent of four average length novels. Carrying the progression one step further, we discover the cost of each "equivalent novel" to be only fifty cents.

In the light of these revealing figures, it would seem the common excuse of so many Catholics for their indifference to the cause of Catholic journalism and literature, so dear to the hearts of the Sovereign Pontiffs, cannot stand the test of even superficial scrutiny.

"Thank you for a copy of your Press Bulletin 'Co-operation and Communism Incompatible,'" a well-known co-operator writes us. "I most certainly think the two are incompatible. Communism with its materialism, seems to me to be the negation of all that makes for human betterment and spiritual growth."

YOUTH MOVEMENT AND STUDY CLUBS

Has the C. V. Anything to Offer Youth?

Because the sons and grandsons of Central Verein members in many instances adopted a somewhat indifferent attitude towards the aims and ideals of the organization, the C. V. a number of years ago undertook the promotion of a Youth Movement, designed to acquaint the second and third generations with the true nature of our society. Untoward difficulties have beset those engaged in this work, however, occasioned largely by a prevailing conviction that the C. V. has a "foreign" hue, and that it has outlived its usefulness anyway.

Either contention is easily disproved, but any proof is of value only if accepted. However, to the youth of open mind the following should be of interest:

The Central Verein is not, and never has been, under the influence of any foreign power whatsoever. A large number of pioneer members were in fact political exiles or exiles for religion's sake, and in all instances the German emigrants who comprised the C. V. membership regarded themselves first and foremost as Americans. They were not unmindful of their heritage, but their allegiance was to the German race and culture, and not to a political State. In no sense could the C. V. be regarded a promoter of the German Empire. Neither must it be supposed that its early members came only from Germany. Included on the membership rolls were Swiss, Austrians, Alsatians, German Russians, emigrants from Luxemburg, besides a sprinkling of other nationalities, e. g., Dutch and Flemish. Among the early promoters of the cause of the C. V. in the ranks of the Hierarchy and priesthood will ever be honored the names of the Archbishops Henni, a German Swiss, Katzer and Messmer, Austrians, and Bishop Schwebach, whose home was in Luxemburg.

As to the charge that the C. V. has outlived its usefulness, we need only point to the activities of the society during the past decade or so. A fund in excess of \$225,000 was raised for the permanent support of the Central Bureau; the work of Catholic Social Action, to which the society is dedicated, has increased notably; in 1925 the Holy Father himself singled the C. V. out as being worthy of special commendation; the American Hierarchy only a short time ago granted the organization an official Mandate to assist in their apostolic work. Activities of this nature can hardly be regarded as symptomatic of death.

But there is an even larger consideration that should engage the attention of Catholic youth. They have been called by Pope Pius XI to Catholic Action, and it is a call no Catholic dare ignore. On numerous occasions the Holy Father has urged the laity to join existing organizations

devoted to Catholic Social Action, in order to co-operate more effectively with the Hierarchy. The C. V. is such an organization, differing in one respect, however, from most other groups: it has received the official stamp of approval from the ecclesiastical superiors of our country. It is, then, an agency for Catholic Action that is ready at hand to assume leadership. Wise in experience, youthful in vigor, the Central Verein should be sought by Catholic youth as an institution which rendered valuable assistance to their fathers and grandfathers, and, far more important, which offers the younger generation something tangible, something concrete for the fulfillment of an obligation imposed on every Catholic by the visible head of the Church himself.

B. E. L.

* * *

Following several preliminary committee meetings, an intensive drive to consolidate its young people has been launched by St. Boniface Parish, in New Haven, Conn., an affiliated society of the C. V. State Branch. An organization dance was conducted in the parish hall, at which every one present was requested to fill out a card indicating his or her preference regarding possible activities the youth committee might sponsor.

A check-up of the 140 cards turned in revealed the majority to be interested in dancing, although many of those responding to the questionnaire asked that a dramatic club, sports organizations, a choral group and hobby clubs be likewise formed. Accordingly, the committee has announced the establishment of a number of these clubs; participants in each group will be charged a small fee, but the larger expense of organization will be assumed by Rev. John A. Heller, pastor, who is spiritual director of the Connecticut Branch of the N. C. W. U.

* * *

Formation of Institutes for Catholic Leadership as means to train a lay apostolate of youth is recommended by Rev. Edward A. Bruemmer, 2nd vice-president, C. C. V. of A., in his recent communication to directors of C. V. youth groups. Fr. Bruemmer suggests the establishment of these Institutes "in every Deanery, or District League, or in places where there is only an affiliated society or sodality." In this way he hopes to include both rural and urban youth in the program.

As envisioned by the 2nd vice-president, the Institutes would function somewhat as follows:

1. The spiritual director and his associate priests explain the nature of the Institute to the members of their organization.

2. The spiritual director and president determine the place and time of meetings; e. g., the four Sundays of Advent, the Sundays in Lent, etc.

3. Societies and sodalities send representatives to each session, which should be confined to two hours (time limits to be imposed on speakers and those wishing to discuss any phase of the questions raised).

4. Subject matter for the sessions may include such topics as discussion groups, their management, how to make them succeed, or any other topics the officers and spiritual director see fit to incorporate into the program, depending on local needs and conditions.

5. The delegates report the conclusions of the Institute to their respective organizations, and results of the action taken by the individual units are discussed at later sessions of the Institute.

6. To obviate unnecessary expense qualified speakers who reside in the district in question should be requested to address the various sessions.

"Enthusiasm will result from the Institute," declares Fr. Bruemmer. ". . . This is one way of fighting Communism. Won't you give it a trial?"

* * *

One of the sins of the older generation of the present is their disregard of the intellectual and spiritual unrest rife among those members of the younger generation whose mind is not suffocated by the things of the world and the indifference for the problems of the world, created by worldly-mindedness. Mere remnants of the easygoing old times in the "sweet land of liberty," with plenty for everybody, the men of yesterday disregard the fateful rumbling of the coming storm, audible to the more sensitive ear of the younger men and women. The latter feel there is work to do; the dikes must be strengthened in order that they may resist the rushing waters of a furious tide of evil whipped by the spirit of darkness. But they are given no work to do; their elders know not how to employ them in the cause of religion and the Church, of Christian culture and the common good. Such are the thoughts behind the complaint voiced by F. Clinton in the British weekly referred to in the text:

"In a crowded restaurant I sat down at a table where already there were two young men. Whilst the waitress was executing my order I pulled out a copy of the *Catholic Herald* and commenced to read.

"'Hullo,' said one of the young men, 'another Roman.'

"Well, they both were Catholics, and during lunch the topic of Catholic Action came up.

"There's nothing doing in my parish," said the same young man. 'No leadership. I must do something so I have joined the Fascists, they give me work to do any evening I volunteer. Anyhow they stand for small ownership and are mad against the church burners.'

"The other young man since has joined the Fascist Movement. Two young men anxious to work for the Church—paper selling, speaking, studying the social question, hunting up lukewarm Catholics—potential leaders, wasted. No, not wasted, not being used by the Church. How many more are there in Britain?"

Does this account fit conditions also in our country? We believe it does.

* * *

Efforts of the C. V. Youth Committee, headed by Rev. Edward A. Bruemmer, have already been accorded recognition by both Catholic and non-Catholic groups, despite the recent formation of the committee. From Rev. Dominic Lavan, O.S.B., director of the successful "Youth Week" at Conception Junior College, at Conception, Mo., Fr. Bruemmer received a letter commending the outline of Boys' Clubs.

"The motto of your club is 'Loyalty, Piety, Patriotism,'" writes Fr. Dominic. "What a God-send in this age of Communism, turmoil and chaos. It is the grandest thing in the world that Catholics are joining forces and doing their bit to bring home to unfortunate people

the true doctrine of Christianity . . . Loyalty, Piety, Patriotism. These are the very things the Communists are trying to tear down and instead introduce infidelity to God and Country, impiety and chaos."

A group of students at the University of Missouri, after hearing the program directed by Fr. Bruemmer over a broadcasting station in Jefferson City, requested copies of all literature the committee is distributing; the second vice-president responded by sending a number of Central Bureau free leaflets, among other material.

The circular letter on the C. V. Boy Program, referred to above, was printed in full by the Hartford *Catholic Transcript* with appropriate comment, and partially by the Rochester *Courier* and other Catholic papers.

* * *

Shortly after the formation of St. Joseph's Parish at Yorkville (New York City), in 1873, the young Jesuit pastor, Rev. Joseph Durthaller, founded St. Aloysius Catholic Club, the oldest club of its type in Yorkville. Ten "gay young men in checked suits" answered the pastor's invitation to attend the organization meeting. So successful were the ten in stimulating interest on the part of their associates that soon the Club vacated the church basement and moved into the larger quarters of a nearby three-story building.

In 1917 Rev. Francis A. Ostermann was appointed Moderator and the Club broadened the scope of its activities. The members a few years ago organized a semi-professional baseball team, and the Club is noted for its basketball teams. Proceeds from the dramatic group's performances are turned over to Rt. Rev. Galus Bruder, pastor, for the poor of the parish.

Since 1925 the Club has occupied a modern suite of club rooms in the new school building, where meetings are conducted once each month. Between times the members disport in the Club gymnasium.

The unusual success which has crowned the efforts of the Club for more than 60 years is due in great part to the organizational genius of Fr. Durthaller, the "Jesuit priest with a personality."

CO-OPERATION AND CREDIT UNIONS

"A Dollar Down—"

Whenever the practicality of the credit union is questioned, proponents of this form of co-operative organization are able to cite many specific advantages deriving from the system. One of the outstanding benefits claimed for the credit union is the elimination of excessive carrying charges, a concomitant of nearly all installment buying. This emolument is clearly illustrated by an article published in the *American Federationist*, "An Idea Worth Hundreds of Dollars."

The author contends that "your credit union can save you the high cost of buying on installment; \$300 can be saved on an \$850 car if you save and borrow from your credit union, paying cash instead of buying on time payments. New furniture, clothing, repairs to the

house, a vacation—all these things and others become possible at minimum cost if you save and borrow through your credit union."¹⁾

An entirely different outlook is taken by *The Index*, monthly publication of the New York Trust Company. An article in the May issue, "Luxury Production and Its Economic Significance," asserts that:

"The development of installment selling has served also to make these products [luxuries] far more generally available than would otherwise be the case. Enabling the consumer to spread out payments on such products as automobiles, electrical refrigerators and oil burners has brought these articles within the range of a great number of people whose income could not meet the full cost at time of purchase."²⁾

Thus capital's viewpoint. One immediately notes, however, that no mention is made of the cost to the consumer for the privilege of using installment credit. Through this medium he can indeed buy luxuries, but must pay dearly for his right to buy.

An idea of how extensive the custom of installment buying has become may be obtained from examining reports of the credit agencies operating in the United States. The volume of loans in 1915 was \$41,500,000; in 1935 this total had jumped to \$1,715,000,000, an increase of over 41 times. And when one considers the exorbitant interest charges often exacted by loan companies, it is readily seen that the privilege of buying on deferred payments is indeed a costly one.

Little wonder, then, that the Massachusetts Committee on Consumers' Credit concluded, after a study of the situation, that "State regulation of installment selling is urgently needed." Consumer debts in the United States now amount to more than the total loans of all the member banks of the Federal Reserve System. According to the estimate of LeBaron R. Foster, of the Pollak Foundation, in a report published by the Public Affairs Committee of Washington, D. C., the startling total for 1936 was \$11,280,000,000, or about \$370 for each family in the United States.

In the light of this estimate perhaps the credit union has a strong talking point after all, in its claim that consumer indebtedness could be greatly reduced, and excessive carrying charges eliminated, if the credit union were expanded.

* * *

At the completion of its fourth year of operation, the South East Missouri Parish Cr. Union Conference can look back on a period of slow, steady growth with not a little satisfaction. Eight parish organizations, with combined assets of \$13,938.02, are members of the Conference. Of this total \$7,955.68 is out on

¹⁾ Loc. cit., May, p. 489.

²⁾ Loc. cit., p. 109.

loan to 109 borrowers; there are 441 Conference members.

Last May the question of joining the So. E. Mo. C. U. Chapter was raised at a quarterly meeting of the Conference and subsequently the members acted favorably on the proposal. The chapter includes teachers' and industrial C. U.'s, in addition to the parish Unions. By federating their forces the Conference and the Chapter have been able to present a united front, and to secure a more favorable reaction to their enterprise.

Rev. Hubert J. Eggemann, of New Hamburg, Mo., president of both the Conference and the Chapter, reports that the P. C. U. in his parish withstood an attempt made by unlicensed loan sharks to ruin the organization. More than \$300 was suddenly drawn out of the Union, but after all withdrawals had been promptly met and a bank commissioner had declared the Union was sound, the run was stopped. On this occasion the commissioner remarked that he knew of no bank able to weather a comparable storm without borrowing or demanding time to liquidate frozen assets.

* * *

"The most important work we must do regarding the Credit Unions is first, make them known to the priests, and then educate the people." Such is the opinion of Rev. J. F. Frommherz, pastor of St. Mary's Church, Swanton, O., where a most successful P. C. U. has been operating for a year and a half.

Fr. Frommherz likewise believes there is no more practical help to priests endeavoring to establish a parish on a solid basis than the co-operative movement, "and the Parish Credit Union in particular."

The St. Mary's P. C. U. has approximately \$5000 in deposits; most of the money is loaned to parishioners at the present time.

* * *

So great has been the interest manifest in the Credit Union leaflet, "The Parish Credit Union: Organization and Operation," by August Springob, that the second edition of 3000 copies has already been printed. This leaflet first made its appearance in August.

Written in question-and-answer form, the leaflet presents a brief history of the Parish Credit Union, and discusses the organization, operation and peculiar features of this form of co-operation.

* * *

Organization of the St. Joseph Parish Credit Union, in Appleton, Wis., has now been completed by Mr. August Springob, secretary of the C. V. of Wisconsin. The new Union will begin operation at once.

Officers of the St. Joseph Benevolent Society of the same parish were instrumental in organizing the new P. C. U. It is worthy of note that the Benevolent group will celebrate its 70th anniversary next month.

* * *

As a result of the interest in credit co-operation of a large number of the parishioners, a Parish Credit Union has been formed in St. Michael's Parish, Chicago, in charge of Redemptorist Fathers.

This parish is one of the largest in the city. Meetings of the new Union will be held every week in the Parish Hall.

Application for a charter under the Federal Credit Union Act has been made by the new Parish Credit Union of St. Mary's Parish, in Beaver Falls, Pa., where Rev. Edwin P. Fussenegger is pastor. Immediately upon receipt of the charter the Union will begin operation.

There are now a number of Parish Credit Unions in the Pittsburgh Diocese, all financially sound. Most Rev. Hugh C. Boyle, Bishop of Pittsburgh, has given hearty approval to the formation of these "Peoples" Banks."

The C. V. and Its Branches

Plans Completed for Budapest Pilgrimage

Final plans for the C. V. and N. C. W. U. pilgrimage to the International Congress at Budapest have been completed, according to the committee in charge of arrangements. The pilgrimage will be conducted for members and friends of both organizations. The Congress will begin May 26th and will last five days. May 4th has been set as the date for departure from New York, on the S.S. Washington, of the United States Lines.

According to information supplied by the American Express Co., in charge of the tour, the C. V. party will arrive at Havre on May 11, and will go immediately to Lisieux, to visit the Shrine of the Little Flower. Three days will be spent in Paris and its environs, after which the travelers will visit Zurich, Innsbruck, and Salzburg. Two sight-seeing trips have been scheduled for May 23rd, when the group will be in Vienna. At the conclusion of the Congress the pilgrimage will disband. The cost of this pre-Congress tour is \$440, including a return trip in tourist class, up to \$120.

Two others itineraries are announced by the committee, headed by Mr. Wm. Siefen, of New Haven, Conn. These differ from the route outlined only in the number of cities to be visited on the return trip; both of these proposed routes include trips to Venice, Rome, Florence, Genoa, etc., the second being somewhat more extensive than the first.

Acting upon the advice of the Express Co., the committee has asked all those contemplating making the pilgrimage to notify Mr. William J. Kapp, Secretary (513 W. 173rd St., New York City), of their intention at their earliest possible convenience, in order to assure choice accommodations on the "Washington." It is predicted all vessels leaving New York early in May will be crowded, as large numbers of Catholics are expected to attend the Congress.

C. V. Member Addresses Archdiocesan Clergy

The return to active campaigning in the cause of Catholic Social Action by Msgr. John S. Mies, pastor of Our Lady of the Rosary Parish in Detroit, was marked by his address on "The Rise of Industrialism and Its Problems" to the clergy of that Archdiocese on Dec. 14th. Msgr. Mies, long a member of the C. V., spoke under the auspices of the School of Social Studies at Duns Scotus College.

A keen student of social and economic problems for many years, Msgr. Mies took part in

the activities of the Volksverein of München-Gladbach, suppressed by the Nazi Government, while a student in Europe.

The *Michigan Catholic*, Archdiocesan newspaper, in its announcement of the address states: "Msgr. Mies still is an active member of the Catholic Central Verein of America, which was the pioneer organization in Catholic Action and has done so much to promote the study of the social encyclicals of the Popes. He is amply prepared to contribute a great deal to the study and understanding of the principles which must govern the relation of labor and capital if there is to be industrial peace in this country. As pastor of Rosary Parish, Msgr. Mies' first efforts were directed to forming a Catholic discussion club, which included Catholics and non-Catholics and before which he lectures regularly."

Benefit Society Honors Jubilarian

When St. Michael's Sick and Aid Society of Nativity Parish, Poughkeepsie, N. Y., an affiliated C. V. society, decided to sponsor a "St. Michael's Ladies' Night," Oct. 20th, Mr. John B. Wermuth, honorary president, was appointed to serve on the arrangements committee. Half way through the evening's program of entertainment, however, a second committee began to function. President Emil Wehner halted proceedings and presented a certificate of life honorary membership in the society to Mr. Wermuth, who has been a member of the organization for fifty years. A bouquet of flowers and a silk umbrella were also given the honorary president.

In accepting the unexpected tribute Mr. Wermuth spoke of the spirit of co-operation that has dominated every activity of the society, which will celebrate its 90th anniversary two years hence. He stressed particularly the loyalty of the members to their parish and to the ideals of the organization. Letters of congratulation were received from Mr. P. J. M. Clute, general secretary, N. Y. C. V., and Mr. F. P. Kenkel, Director, C. B., both personal friends of Mr. Wermuth for many years.

Supreme Lethargy

After trying a variety of ways to interest his parishioners in Catholic Action, the pastor of a small Missouri parish has hit upon a new scheme to stimulate activity.

The pastor reports he had left leaflets on timely subjects in the pews of his church; had tried to awaken the people by oratory and pleadings; had started a study club, but only five parishioners joined it; had announced the formation of a Confraternity of Christian Doctrine unit, to find only eleven persons, including four nuns and his housekeeper, at the organization meeting. In every one of these endeavors the priest admitted failure.

Nothing daunted, he is eager to begin his new plan, to send leaflets into the homes of his parishioners. In a letter to the Central Bureau he writes:

"I have thought of a new plan and in this I would like to use your free leaflets. I intend to send them directly into the home, one by one, at the rate of one a week. Perhaps the people will cast them into the stove but I shall try it and see. If it works I shall go on to more pretentious works."

Since the need of a well-informed, zealous lay apostolate was never more apparent than at present, it is deplorable so many Catholics should be indifferent to the performance of their duty, even when extended helps such as those offered by the Missouri pastor referred to.

The Selinger Catholic Culture Center

St. Peter's parish, of Jefferson City, Mo., holds a unique place in the Archdiocese of St. Louis as the oldest of two parishes in the Capital City and that its church and school buildings face the imposing Capitol of the Commonwealth of Missouri. Its pastors have been priests of outstanding quality and have used their influence wisely. The parishioners have been granted many opportunities of a spiritual and cultural nature, and the Selinger Catholic Culture Center, dedicated on Sunday, December 5th, by Most Rev. Christian H. Winkelmann, Auxiliary Bishop of St. Louis, is both a substantial and timely proof of the conviction that a Catholic house of worship, the parish schools, and a building dedicated to cultural activities and recreation represent a true social center.

The occasion referred to was remarkable in many respects; the large hall in the fine building erected in the course of 1937 was crowded to capacity and by no means by Catholics alone. In addition almost every priest of the Jefferson City deanery participated in the event. The chairman of the occasion, Rev. Jos. A. Vogelweid, administrator of St. Peter's parish, struck a happy note when introducing the various speakers, among them the secretary of St. Peter's Church Committee, the Mayor of the city, the architect of the building, the two principal speakers, His Excellency, Bishop Winkelmann, and the Director of the C. B., F. P. Kenkel, and others. Mr. Kenkel dwelt on the significance of Catholic Action in a sorely disturbed world and the need of meeting the propaganda of godless Communism on the one hand and the religious indifferentism on the other. He emphasized before all the place of the Catholic Culture Center in a movement of this nature. Following this speaker, Most Rev. Bishop Winkelmann pointed to the apparent inroads modern paganism was making on Christian morals and institutions, so noticeable on all sides, and stressed the value of Christian culture as compared with a pagan civilization. He complimented Rev. Fr. Vogelweid and the parishioners on having made possible so dignified a Catholic Culture Center and declared his conviction that it would fulfill the purposes to which it had been dedicated. Both Bishop Winkelmann and Rev. Fr. Vogelweid stressed the services rendered the cause of Christian culture and social action by the venerable Pastor Emeritus of St. Peter's parish, Rt. Rev. Msgr. Jos. Selinger, D.D., who contributed also in a financial way to the accomplishment of this noble project, intended

particularly to promote the Youth Movement. Speaking at the closing of the meeting, the Prelate modestly declined the praise bestowed upon him.

What the program states, should not be overlooked; the Selinger Catholic Culture Center was "Erected to the greater honor and glory of God under the patronage of Our Mother of Good Counsel, Patroness of our School Sodality, St. Joseph, Patron of Men, St. John Bosco, Patron of Youth."

District Leagues Conclude Year's Activities

Varying aspects of the social question occupied the attention of members attending C. V. District League meetings during the closing months of 1937. Mass assemblies were sponsored by the Cath. Men's District Union of Quincy, Ill., and the Minnesota C. V. and C. W. U.; the Young Men's District League of the Jefferson City, Mo., Deanery held two Catholic Action sessions, while the Chicago and St. Louis District Leagues conducted single sessions. And at the conclusion of the first series of talks on the Labor Encyclicals of the Popes, the Rochester Federation announced a second group of lectures, to begin shortly.

Despite the apparent diversity of subject matter chosen for discussion at the various meetings by officers and speakers, there exists a surprising similarity in the underlying objectives of each forum and address. The meetings in question proceeded from the conviction that social reform is needed, that men have wandered far off the path of individual and collective virtue, and proposed remedies all Catholics should ponder.

The Quincy meeting considered at some length plans for a winter program in which addresses on vital topics by prominent speakers will be an important feature. This session, held Nov. 29th, was addressed by Mr. F. P. Kenkel, Director of the Central Bureau, who had chosen as the subject of his remarks, "The Laity Has Been Called to Catholic Social Action by the Great Popes of Our Age." The Rev. Fr. Rector of Quincy College likewise addressed the delegates, as did Mr. J. B. Engelmeyer, president of the League, and Mr. F. Wm. Heckenkamp, member of the C. V. Committee on Social Action. Rev. F. A. Niebling, pastor of Immaculate Conception Parish, delivered the invocation, and Rev. Reginald Doyle, O.F.M., made the closing remarks. Attendance at the mass meeting was indeed creditable; especially gratifying was the presence of a large number of the clergy.

At the Minnesota mass meeting Dr. John Giesen, of the College of St. Thomas, in St. Paul, discoursing upon the "Reconstruction of Our Social Order," declared "Christian Communism," as exemplified in Ireland, Austria and Belgium, is the force best able to counteract the atheistic Communism of Russia and

other countries. Communism in America can be met "by a fervent and united effort in the practice of Christian charity," Dr. Giesen asserted. The 300 delegates attending the meeting, held at Jordan on Nov. 28th, also heard Rev. Virgil Michel, O.S.B., of St. John's University, Collegeville, outline plans to help Catholic farmers. In his talk, on "Rural Life Problems," Fr. Virgil declared the drudgery must be taken out of farming. "In busy season," he said, "farmers work seventeen hours a day." "Where do farmers get time to assist in various phases of social action, and various charities?" Fr. Virgil queried.

A somewhat different phase of modern ills was treated by Rev. Samuel Knox Wilson, S.J., president of Loyola University, at the Chicago District League assembly, on Nov. 28th. Fr. Wilson discussed the present tendency toward the totalitarian State, and the elimination of the Church from both public and private life. In recent years, the University president stated, there has developed a materialistic concept of man, Society and the State, and there is no gainsaying the harmful influence this concept will have on the American people in the future. The speaker also indicated the results of the attitude of the modern State toward the Church.

The editor of the *Kathol. Wochenschrift*, in his appreciative report of the meeting, concurs in Fr. Wilson's opinion and asks: "May not the comparatively poor attendance at meetings of this sort be considered a proof that the masses are more and more given to a materialistic conception of life and things?"

Following in the footsteps of Daniel, making the sacrifices necessary to walk in the ways of God and not those of the world, was recommended to members of the St. Louis and St. Louis County District League at their December meeting by Rev. Hugh Martcie, O.F.M. The speaker pointed out the futility of trying to serve both God and the world.

An educational campaign to instruct the public regarding the benefits to be derived from membership in Credit Unions was urged as a means of combating the activities of "loan sharks." The meeting voted \$25 to help Rev. Richard Felix, O.S.B., in his fight against the "Watchtower Movement" of "Judge" Rutherford.

The newly formed Legislative Committee reported on its effort to enlist the services of every parish society in the city in promoting legislation favorable to, and opposing all contemplated enactments detrimental to the Catholic Church.

The problem of Catholic youth in the twentieth century received considerable attention from the Jefferson City Deanery District League members at their November meeting. Rev. Edward A. Bruemmer, 2nd vice-president of the C. V., spoke on the C. V. Youth Movement and the importance of discussion clubs. Delegates to this session also heard an address

on the Confraternity of Christian Doctrine. At the December meeting, held in the new Selinger Cultural Institute in Jefferson City, the youth question was attacked from a different angle, Rev. William J. Ebert, of Taos, declared parents should be given special training for the performance of their obligation to instruct their children. This training should be provided for couples contemplating marriage, the speaker maintained, so that young people will understand how to conduct properly a Catholic home. Especially to be avoided is the attitude the school can supply the child with all the religious training he requires.

At the final lecture in the series of explanations of the Popes' teachings on labor, sponsored by the Rochester Federation, the audience unanimously requested their continuance. If the Federation agrees to conduct a second series, the lectures will be held on the first and third Fridays of each month of the new year.

Missouri Branch Plans Promotion Drive

To effect a closer bond of unity between individual societies and the State Branch, to revitalize defective units, and to secure new affiliations, a Promotion Committee has been formed by the Cath. Union of Missouri. The initial meeting of the Committee was conducted on Dec. 10th and plans for the year formulated.

Members of the Committee, numbering some 25 men, will attend meetings of various societies singly or in pairs, and will address these assemblies on the purpose, function, and advantages to be derived from membership in the Cath. Union. The story of the C. V. and the Union has been prepared, and speakers will pattern their talks for the most part on this outline.

Apostolate of the Printed Word

Has the reader ever gone to the trouble of sending us as much as one book or one package of magazines? We are in need of such aid, because there is a constant demand on the part of missionaries to continue, or extend even our "Apostolate of the Printed Word." A missionary in the interior of British Honduras assures us:

"I have just received the package of *Geographic Magazines*; many thanks. I use them in our Library; other magazines, such as the Mission papers, I circulate among the families after they have served their purpose in the Library."

A second paragraph of the communication refers to books furnished to this missionary by the Bureau; he now writes that "they are doing a lot of good." Regarding a particular volume, "The Vine and the Branches," he says: "I am using it in my religion class for the older children, in the belief that this class will by-and-by develop into a study club." This missionary needs Catholic Bibles because he feels that the children, under the peculiar circumstances they will be obliged to face, should be well acquainted with Holy Writ. The town where he is lo-

cated is a stronghold of the Seven Day Adventists who make use of the Bible for the purpose of proselyting.

The following statement adds a personal note of general interest:

"With the help of the grade pupils I am reconditioning many of our books. It is a diversion for me when I return from one of my bush trips."

God's Poor in the South

Twenty-five years ago a priest of the Society of the African Missions founded "Our Lady of Lourdes Catholic Colored Mission" in Atlanta, Georgia. "Never before that date had there been made an attempt," the story of the Mission published on the occasion of its recent silver jubilee states, "to gather the handful of Catholic Colored people living in the Gate City of the South, with the purpose of forming a nucleus for a Catholic Colored Mission."

The attempt to found the Colored Mission met with serious opposition; the credit for having surmounted the obstacles thrown in its way, the chronicle says, "is entirely due to Mr. J. J. Spalding, K.S.G., who worked with unremitting zeal to abate the opponents of Fr. I. Lissner's new project."

While the initial obstacles were overcome, others have continued throughout the quarter of a century and the Mission is even today struggling with difficulties. "No one can tell," the account declares, "when the debt of \$12,000 encumbering the land and buildings of the Mission will be raised." Never yet a success financially, the Mission has, nevertheless, succeeded so far in making both ends meet at the end of each financial year, so far as current expenses are concerned, but that is about all. "There was nothing left to make improvements; a very sad situation indeed."

Of course, this Colored Mission has the poor always with it and the pastor, Rev. F. J. Weiss, S.M.A., who served more than a mere apprenticeship in darkest Africa, finds it exceedingly difficult to be a St. Vincent de Paul to numerous poor school children and not a few poor adults at the same time. In fact, he has discovered the poverty of some of his people to exceed anything known to him in Africa. And Fr. Weiss is by no means the first African missionary transferred to our country to make the same observation. Hence, Our Lady of Lourdes Mission, Atlanta, is remembered by the Bureau with a bale of clothing from time to time.

THE C. V. LIBRARIES

There probably is not a single library in our country able to buy all the books it should out of current funds. Even the Library of Congress, although Congress provides for it liberally, is still dependent on gifts and even outside financial aid. This is true to a far greater degree of institutional libraries.

Unfortunately, few people realize the needs of libraries even in which they may be interested. Members and friends of the C. V. frequently remember the C. V. Library with gifts of books, manuscripts, etc., etc. On the other hand, our Libraries have not been remembered in the wills of any of our deceased members, while we have received only occasionally money

contributions intended for the purchase of books. The administrators of the Anton Spaeth Estate (Illinois) have proven a notable exception to the rule; to their generosity our Library now is indebted for the accession of the following valuable volumes:

Vierteljahrsschrift für Social- und Wirtschaftsgeschichte. Vols. I-XVI. Leipzig, 1903-1922; Brentano, Dr. L., Agrarpolitik. Stuttgart, 1897; Steinhausen, Georg, Der Kaufmann in der deutschen Vergangenheit. Leipzig, 1899; Johannsen, Dr. Otto, Geschichte des Eisens. Düsseldorf, 1924; Tooke, Thomas, Thoughts and Details on the High and Low Prices of the Last Thirty Years. London, 1823; Say, Jean-Baptiste, Cours Complete D'Economie Politique. Brussels, 1844; Schelle, G., Du Pont de Nemours et L'Ecole Physiocratique. Paris, 1888; Oncken, Auguste, Oeuvres Economiques et Philosophiques de F. Quesnay, Fondateur du Système Physiocratique. Paris, 1888.

MISCELLANY

At the joint session of the American Historical Association and the Agricultural History Society, conducted on Dec. 29th at the Bellevue-Stratford Hotel, Philadelphia, the following subjects of an agricultural nature were discussed:

"Proposals of Government Aid to Agricultural Settlement During the Depression of 1873-1879," Albert V. House, Jr., Wilson Teachers College; "The Father of Co-operative Creameries in the Northwest," Everett E. Edwards, U. S. Bureau of Agricultural Economics; "Turnips and Romanticism," Paul H. Johnstone, Agricultural Adjustment Administration.

The last named of the two organizations publishes the *Quarterly Journal of the Agricultural History Society*, the eleventh volume of which was issued during 1937.

As part of his work of representing the Central Bureau Mr. F. P. Kenkel, Director, filled four speaking engagements during the closing weeks of 1937. The first in this series of addresses was delivered on Nov. 29th to the Catholic Men's District Union of Quincy, Ill., on the "Laity in Catholic Action."

On Dec. 1st the Director spoke on the Papal Encyclicals at Notre Dame Junior College, in St. Louis, Motherhouse of the Southern Province of the School Sisters of Notre Dame; the audience on this occasion was composed of nuns, aspirants, and high school and college students. At their annual Communion Breakfast Dec. 5th, members of the St. Cecilia Branch (St. Louis) of the Cath. Knights of America heard Mr. Kenkel explain the duty of the laity to participate in Catholic Action.

The same day the Director delivered an address at Jefferson City, Mo., at the dedication of the Selinger Cultural Institute.

Gifts of candy, toys and clothing were distributed to the children attending St. Elizabeth Settlement and Day Nursery at the annual Christmas party, held Dec. 19th. An audience of some 200 parents, relatives and friends of

the institution looked on as the 75 or 80 little ones presented a program of songs, dances and a playlet. Rev. Victor T. Suren, representing the Central Bureau, reminded his hearers they should be grateful for the privilege of celebrating the feast of Christmas. In many foreign countries, he said, there will be no Christmas this year because of war, governmental decree, etc.

The presents distributed were donated by the St. Louis and St. Louis County District League, Cath. Women's Union, and the New York Branch of the C. W. U. In addition, some few items were purchased.

The second shipment of clothing, altar supplies, toys, etc., during the fall and winter season to home missions was dispatched from the Central Bureau on Dec. 8th. This consignment, consisting of 21 bales, 2 trunks and 1 box of articles needed by missionaries, was sent to 19 addresses in 7 States. The first shipment of the season, of 41 bales of clothing and 7 boxes of other articles, was forwarded to 24 missionaries in 9 States. In both instances mission stations in the western and southern part of the country were the recipients of the major share of the contributions.

Freight charges for the two consignments amounted to \$238.07, exclusive of the cost of baling; the second shipment alone weighed nearly 4 tons. While C. V. societies contributed many items to this assortment, it is the N. C. W. U. units that are largely responsible for the size of the shipments.

Copies of "Der Wahrheitsfreund," a brochure by Rev. George Timpe, P.S.M., published on the occasion of the 100th anniversary of the founding of this paper, the first German Catholic newspaper in the United States, have been sent to libraries and schools in various parts of the country and abroad.

Students of history, sociology and German-American should find the pamphlet of especial value. A few remaining copies of the brochure, printed on rag paper, are available for distribution to the classes of recipients referred to.

Listeners to the radio program broadcast over Station KWOS, in Jefferson City, Mo., on Sundays, under the auspices of the Knights of Columbus, may procure leaflets on Catholic topics by writing to the station. Not a few of these leaflets are publications of the Central Bureau.

The subject of Rev. Edward A. Bruemmer's address on the program of Dec. 12th was "The Moment of Death."

Additional playground equipment for use by smaller children has been provided for the St. Elizabeth Settlement. Because the available facilities for recreation and play were overtaxed, the purchase of more equipment was deemed necessary.

The Young Ladies District League of the Cath. Women's Union of Missouri donated \$50 to help defray the cost of a whirl, a simple merry-go-round.

On the occasion of the fiftieth anniversary of his joining the Männerchor, singing society of Madison, Wis., Mr. Frank C. Blied, president, C. C. V. of A., was honored at a special dinner arranged by fellow members of the organization.

Speakers at the dinner pointed to Mr. Blied's having rarely missed either a rehearsal or a concert since joining the society.

The 1938 convention of the Cath. Union of Illinois, to be held in Chicago, will probably be conducted at St. Alphonsus Parish, which is unusually well equipped to act as host to an assembly of this nature.

A preliminary meeting of local representatives was held in the school building of the Parish on Dec. 10th.

The Officers' Cross, the Austrian Order of Merit, has been awarded to Mr. Michael F. Girten, honorary president and former president of the C. C. of A. Mr. Girten has been Consul General of Austria, in Chicago, for a number of years.

Renewing his subscription to *C. B. & S. J.*, Rev. N. N., Ind., writes:

"I am much pleased with the contents of your magazine."

Nether-Saxon Conservatism

(Continued from page 315)

publicans got a postmaster, and have one now (1912). Of their trials and tribulations I will not tell. Suffice it to say, I planned and carried out the initial meeting; I made the break. But the unkindest cut of all was when some, a zealous Republican, called me a Democrat after I got them what they wanted, for if I had not made the break that they rushed in through, that Township would have been solidly Democratic yet. It is largely a farming community yet and they are not fickle minded; they move and think strenuously, and so as all over the land our farmers are the solid conservative basis to the Government, but not one among the whole of them in Teutopolis Township had pluck enough to be a Republican, till after I held that meeting August 5, 1887."³⁾

Mrs. Kepley's book is by no means a trustworthy historical source. In spite of her pretenses she did not really know the people among whom she lived, because she knew nothing of the ethos of the men and women of Nether-Saxon stock who constitute the predominant majority of the citizens of Teutopolis and its rural environment. Misstatements are not of rare occurrence; a few are mentioned in two footnotes. In other instances, the authoress does not divulge facts at variance with her views and efforts. The installation of Republicans as postmasters at Teutopolis can not, for in-

stance, have been entirely satisfactory to Mrs. Kepley. Two were found guilty of embezzlement and sentenced to prison. Nevertheless, the book does add to our knowledge of an outstanding colony founded by Germans in the Middle West, a remarkable example of the ability of so-called "plain people" to achieve success by resorting to self help and mutual help. Newcomers to our country, the founders of Teutopolis, residing at Cincinnati, decided to send out emissaries to search for land; while they crossed the Mississippi, ultimately the location in Effingham county, where this "City of the Teutons" is located, was chosen.

Book Review

The Mystical Christ. By Rev. John C. Gruden, S.T.L.
St. Louis, B. Herder Book Co. Pr. \$3.25.

The full scope of this volume is indicated by the subtitle which reads: Introduction to the Study of the Supernatural Character of the Church. Accordingly, what is set forth here is the organic structure of the Church, her inner life of which Christ is the principle and the source, the incorporation of the faithful in the Body of Christ through union with the Church and the external embodiment of this inner life in the hierarchical order. This deeper study of the Church though not unknown to the theologians of the past preoccupies the theologians of our days to an unprecedented degree. The implications of this doctrine and its inspiring aspects are developed with much ingenuity, profound reverence and loving affection. One of the practical expressions of this fuller concept of the Church is the growing liturgical movement which aims at establishing a closer relationship between the devotional life of the individual and the community. In Catholic Action we have another outgrowth of this vital concept. The Church conceived of as the Mystical Body of Christ becomes invested with a new splendor and is made the object of a very intense personal love.

The author's volume constitutes a valuable contribution to the literature on the subject. Its appeal is not limited to the professional theologian and it will well serve devotional purposes. It opens up interesting perspectives into the whole field of revealed truth and may aptly be called a theology in parvo. The treatment of the subject is characterized by a soundness and soberness of judgment which might well be emulated by others.

Modern society is groping for a new pattern of corporate life which will bring the common good to proper recognition. It may find in the concept of the Church as the Mystical Body of Christ an ideal to guide it in its quest. Accordingly the revival of interest in this question may be providential.

C. BRUEHL

³⁾ Loc. cit., Teutopolis, 1912, p. 83 ff.

Central Blatt and Social Justice

Veröffentlicht von der Central-Stelle des Central-Vereins.

Das Komitee für Katholische Aktion:

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Anfragen, Briefe, Geldsendungen usw., bestimmt für die Central-Stelle oder das Central-Blatt, sind zu richten an

Central Bureau of the Central Verein,
3835 Westminster Place, St. Louis, Mo.

Warum es in Deutschland so kam.

Von Veni Vidi.

IV.

(Schluss)

Was ist nun der tiefere Grund für die Katholikenhetze im Deutschen Reich? Seien wir ganz ehrlich und nennen wir das Kind beim richtigen Namen: der ganz gewöhnliche schäbige Futterneid. Weil die Katholiken auch etwas zu essen hatten, deshalb hasste man sie. Die Katholiken waren innerhalb eines Dreivierteljahrhunderts von etwa 1850 bis 1925 zu ganz ansehnlichen Machtposisionen gekommen, nicht zuletzt vermöge ihrer Tüchtigkeit auf allen Gebieten. Die Weimarer Republik hat ihnen die schon längst fällige aber nie gewährte praktische Gleichberechtigung mit den Nichtkatholiken gebracht. Es war zwar oft nur eine Gleichberechtigung auf dem Papier, aber die Katholiken waren wenigstens in ihrem Privatleben frei und hatten freies Koalitionsrecht in politischer und vereinsrechtlicher Hinsicht. Das war vielen Leuten ein Dorn im Auge. Das schlimmste aber war, dass die Katholiken auch rein zahlenmäßig immer stärker wurden. Konnte man doch schon den Tag ausrechnen, an dem sie in Deutschland die Mehrzahl aller Staatsbürger erlangt hätten. Hatte doch die katholische Familie in Deutschland durchschnittlich ein Kind mehr als die protestantische. Das durfte nicht so bleiben. Besonders auf das aufblühende katholische Schulwesen und auf die katholischen Klöster hatte man eine besondere Wut. Ebenso auf die machtvoll anwachsende Pressemacht der Katholiken. Kurz, man fühlte sich

von den Katholiken bedroht auf allen Gebieten. Da erhob sich die Reaktion und verbündete sich mit Tod und Teufel gegen die verhassten Katholiken. Man scheute auch vor directem Mord nicht zurück. Es sei erinnert an die bestialische Erschiessung Matthias Erzbergers bei Griesbach am Kniebis im Schwarzwald, die moralisch auf das Schuldkontrahenten Helfferichs, des Führers der damaligen Deutschnationalen und früheren Vizekanzlers, zu setzen ist. Dass gerade Erzberger fiel, ist kein Zufall. Hatte er doch 1906 oder 1907 in öffentlicher Reichstagssitzung haarsträubende Fälle von Verbrechen an Eingeborenen, begangen durch deutsche Militär- und Verwaltungsbeamte in Afrika, aufgedeckt und so den damaligen Referenten für die deutschen Kolonien, Dr. Helfferich, schwer blamiert.

In diesem Zusammenhang muss aber, auch wenn es für gewisse Ohren nicht angenehm zu hören ist, gesagt werden, was katholischerseits in schwerster Zeit für das Deutsche Reich geleistet worden ist. Der sogenannte politische Katholizismus, der heute von Dummköpfen und Böswilligen sehr verleumdet wird, hat 1918, als der General Ludendorff verkleidet nach Schweden geflüchtet war, als Wilhelm II. sich in Holland niedergelassen hatte, als Hitler noch gar keine Politik betrieb, das Deutsche Reich vor dem Zusammenbruch bewahrt. Damals, als es wirklich gefährlich war, patriotisch zu sein, waren die Katholiken gut genug, ihre Köpfe hinzuhalten und ihre Gehirne anzustrengen. Da war ein Matthias Erzberger recht, die Kastanien aus dem Feuer zu holen. Er schreibt darüber in seinen „Erlebnissen im Weltkrieg“ Seite 321:

„Am 1. Oktober 1918 sind mir im Auswärtigen Amt eine ganze Reihe von Depeschen aus dem Grossen Hauptquartier vorgelegt worden, die alle in der Forderung Ludendorff's gipfelten, dass unser Friedensangebot sofort hinaus müsse. Heute hielten die Armeen noch, was morgen geschehen könne, sei nicht vorauszusehen! Man könne mit dem Friedensangebot nicht bis zur Bildung der neuen Regierung warten, es könne jeden Augenblick ein Durchbruch erfolgen! General Ludendorff erklärte, achtundvierzig Stunden könnten die Armeen nicht mehr warten, alles komme darauf an, dass das Angebot spätestens Mittwoch nacht oder Donnerstag früh in den Händen der Entente sei. Nur wenn es dem Prinzen Max von Baden gelinge, in der Nacht noch die Regierung zu bilden, könne bis zum nächsten Morgen

gewartet werden! Dasselbe liess Hindenburg dem Vizekanzler von Payer mitteilen."

Soweit war man gekommen, weil man die Friedensbemühungen des katholischen Kaisers Karl von Oesterreich und die Friedensresolution des Deutschen Reichstages in den Wind geschlagen hatte. Andere hatten die Katastrophe gemacht, die Katholiken retteten, was zu retten war. Deshalb, und weil sie die Katastrophenpolitik des späteren Nationalsozialismus aus Verantwortung für Staat, Volk und Vaterland ablehnten, werden sie heute mit sadistischer Grausamkeit auf das harte Holz der nationalsozialistischen Kirchen- und Christenverfolgung genagelt. Grund genug, diese Tatsachen immer wieder zu betonen, Grund genug, sie immer wieder laut und vernehmlich zur Kenntnis zu bringen. Denn so viel Selbstachtung muss man haben, auch wenn man katholisch ist, dass man sich nicht dauernd ins Gesicht spucken lässt.

Noch eine Einzelheit sei zu diesem Thema festgehalten.—Nicht auf Drängen irgend eines Katholiken, sondern unter militärischem Druck, auf militärischen Befehl ging am 5. Oktober 1918 die von General Ludendorff im Konzept fertiggestellte erste Note an Präsident Wilson ab, in der die deutsche Regierung das in den Wilsonschen Kundgebungen aufgestellte Programm „als Grundlage für die Friedensverhandlungen“ annahm.

Die preussischen Militärs schickten die Katholiken vor die Front der Weltgeschichte in den Wald nach Compiegne. Eigentlich hätten die Katholiken die Herren Militärs, die die ganze Sache eingebrockt hatten, ihrerseits hinschicken sollen. Hindenburg verabschiedete sich damals von Erzberger mit den Worten: „Reisen Sie mit Gott und suchen Sie das Beste für unser Vaterland herauszuholen.“ Da waren sie klein, ganz klein, die „grossen“ Generäle des preussischen Heeres. Da waren die Zivilisten und Katholiken recht, die Suppe auszulöffeln. Sie taten es ohne Widerrede aus der hohen Pflichtauffassung des Katholiken heraus und weil sie wegen ein paar Generälen, die den Kopf verloren hatten, das deutsche Volk nicht leiden lassen wollten.

Und nach der Waffenstillstandsgeschichte? Da waren Dr. Solf und wiederum Matthias Erzberger die ersten, die in Berlin Truppen sammelten gegen die Kommune. Erzberger wurde später ermordet. Der protestantische und alndeutsche Professor Johannes Haller in Tübingen hat mir einige

Jahre später im Gespräch über dieses Thema gestanden, dass Erzberger um 50 Prozent weniger verhasst gewesen wäre, wenn er nicht katholisch gewesen wäre. Und dann die Niederschlagung all der vielen kommunistischen Revolten? Auch da waren die Katholiken in der deutschen Staatsführung recht, um das Odium auf sich zu laden und nach getaner Arbeit mit Kot beworfen, verleumdet und als „schwarze Hunde“ angeprangert zu werden.

Den Lohn für all ihre Arbeit gab den Katholiken Deutschlands nach seiner Machtergreifung der Nationalsozialismus. Mord, Existenzvernichtung, Predigtbespitzelung, Einkerkerung von Geistlichen, widerliche „Sittlichkeit“-Prozesse, Religionshass, Zerschlagung der katholischen Jugendverbände und Arbeiterorganisationen, Abwürgen der gesamten katholischen Presse, Auflösung der katholischen Akademikerverbände, Entfernung der Ordenschwestern aus den Schulen — allein in Bayern 1600 —, Terror, Gewissenszwang: das ist der Dank der heute herrschenden Partei an Deutschlands Katholiken. Darüber hinaus Beschimpfung katholischer Kirchenfürsten des Auslandes, des Papstes und der Kircheneinrichtungen, Unterdrückung katholischer Orden, Beschimpfung beispielsweise des um das Deutschtum während des Weltkrieges verdienten Kardinals Mundelein von Chicago und Angriffe auf den Kardinal von Wien, Dr. Theodor Innitzer. Dazu bis zum 11. Juli 1936, dem Tage des österreichisch-deutschen Abkommens, und teilweise auch noch nachher, Drohung, Gewalt, Mord an den Katholiken und Patrioten des zweiten deutschen Staates, Oesterreich. Dabei immer wieder Bruch dieses Abkommens in unwahren Pressefehden. So kann nur handeln, wer in Hass und Bosheit gegen Christentum und Religion, vor allem aber gegen christliche Staatsführungen verstockt ist. Das alles geschieht in wahnwitziger Verblendung letzten Endes nur zum Schaden des deutschen Volkes und Namens in aller Welt.

Deshalb sei die schwere aber begründete Anklage erhoben: Der Nationalsozialismus ist ein Verderber des deutschen Volkes und sein Totengräber. Er fördert alle Strömungen des Antichrist. Er jagt Millionen Menschen in Gewissensnot. Er leugnet göttlich Wahrheiten, Christus und seine Kirche. Die christlichen Bekenntnisse verfolgt er mit höllischem Hass. Er ist, so wie er heute ist, kein Kulturbringer, sondern ein Kulturzerstörer. Er kann in seiner heutigen Form aus diesem Grunde auch kein kultureller Vertragspartner sein.

Ja, Erlösung tut not, nicht nur und nicht so sehr vom Nationalsozialismus, als vielmehr Erlösung des Nationalsozialismus

selbst. Welche Kraft zum Guten muss in dieser Bewegung stecken, wenn der Teufel sich so viele Mühe gibt, sie böse zu machen und dauernd böse zu erhalten! Wir dürfen als gläubige Christen und Katholiken nicht vergessen, dass Jesus Christus für alle Menschen gestorben ist, nicht nur für die Mitglieder der Katholischen Kirche, sondern auch für alle Heiden, Un- und Irrgläubigen, also auch für alle Nationalsozialisten, also auch für Dr. Göbbels, für Hermann Göring, für Adolf Hitler und den Gestapochef und Führer der SS Himmler. Das ist eine simple Christenwahrheit, so simpel und einfach, dass sie in katholischen Kreisen vielleicht Unwillen, in Nazikreisen vielleicht ein unbändiges Gelächter auslöst, wenn man sie klar und ungeschminkt zum Ausdruck bringt. Und doch besteht diese simple Christenwahrheit voll und ganz zu recht.

Daraus ergibt sich eine wichtige Folgerung. Wir müssen auch im nationalsozialistischen Nebenmenschen das Ebenbild Gottes und Christi zu sehen uns bestreben, so schwer uns das auch da und dort gemacht wird. Vor allem dürfen wir aber die Geduld nicht verlieren. Wer die vollkommenste Geduld hat, der bleibt schliesslich Sieger, muss es bleiben, denn sie ist eine wahrhaft königliche Tugend. Hätten die Missionäre der Deutschen zur Zeit des Heiligen Bonifatius so wenig Geduld gehabt, wie wir sie vielfach haben, sie hätten Deutschland niemals missionieren können. Wenn wir im Kampf oft Einzelheiten verwenden müssen, um Einzelangriffe abwehren zu können, so dürfen wir doch nicht an ihnen haften bleiben. Wir müssen auch die Seite des Negativen als zwar bittere, aber zur Reinigung notwendige Medizin betrachten. Denn auch wir Christen sind nicht fehlerfrei, sonst wären wir in Deutschland nicht so schlapp gewesen, als die Gefahr zu drohen anfing. Wir hätten überall in den Grenzen der Humanität so hart sein müssen, wie es jetzt der Nationalsozialismus ohne Humanität ist.

Gott hat den deutschen und den bayerischen Katholiken seinerzeit nicht die Macht in die Hand gegeben, dass sie sich dieselbe beim ersten Anprall einer groben Bewegung aus der Hand reissen lassen sollen. Sie waren den Katholiken deshalb gegeben, dass sie diese Macht auch ausnützen und sie halten gegen alle Widersacher. Das haben die Katholiken in Deutschland nicht verstanden. Das ist ihre grosse historische Schuld, nur

vergleichbar der Schwäche — die Ludwig XVI. gegen die Revolution und den Terror an den Tag gelegt hatte und die ihn und das Königstum verschlang. Sie büßen jetzt auch in unerhörter Weise für diese Schuld. Es scheint nun einmal Gesetz zu sein: wenn man mit der irdischen Macht nichts anzufangen weiss, wird sie einem genommen und einem Stärkeren gegeben. So ist es in Deutschland gekommen. Es ist eine Mahnung für andere Völker, nicht zuletzt für das österreichische, die Positionen, die sie besitzen, auf das stärkste auszubauen und in gar keiner Weise dem Untermenschenstum des Neuheidentums, das sich auch in ihrem Schosse röhrt, nachzugeben. Nochmals sei es gesagt: wer die Macht hat und benutzt sie nicht ausgiebig, der ist wie ein Mann, der mit seinem Löffel bei der Suppe sitzt, aber aus irgendwelchen Hemmungen heraus sich nicht entschliesSEN kann, den Löffel in die Suppe zutauchen und mit dem Essen anzufangen. Dasselbe tun die katholischen Führer, die sich in falschverständner und nie anerkannter Toleranz scheuen, mit grösstem Nachdruck ihre Glaubens- und Gesinnungsgenossen in alle Teile der Staatsverwaltung und des öffentlichen Lebens zu bringen. Man wird sie namentlich auf der Gegenseite als Toren betrachten.

Doch da wird sicher einer den Einwand erheben: Nach Christenbrauch ist Unrecht leiden besser als Unrecht tun. Vom Unrechte leiden aber sei gesagt: Wenn man unter Unrechteleiden weichliches Nachgeben ohne harten Kampf versteht, dann kann das ein ärgeres Unrechttun sein, als irgend eine Tat. Denn es ist und bleibt ein Gesetz des Christentums: „Das Himmelreich leidet Gewalt, und nur die Gewalt anwenden, reissen es an sich.“

Weil man das nicht beachtete, verlor man Deutschland.

Die moderne Welt ist demokratisch und kennt keine Stände. Es gibt kein Hoch und Niedrig, wohl ein Mehr oder Weniger. Das Geld scheint dazu der genaueste Wertmesser. Es gibt keine Wertbegriffe nach der Qualität, nur nach der Quantität. Man taxiert jedermanns Arbeit und bezahlt sie nach Gewicht. Reich oder arm, gelehrt oder ungelehrt, alle verrichten ihr Werk mit eintöniger Gelassenheit, vielleicht aus Pflichtgefühl, meist aber nur des Lohnes wegen.

Dr. ing. E. M. H. Beekmar.

Aus Central-Verein und Central-Stelle.

"Die Menschheit ist auf der Wanderung".

Der englische Aussenminister Eden hat am 8. November in seinem Wahlkreis Leamington eine Rede gehalten, in der er einen Rundblick über die gegenwärtige Lage in der Welt gab. Dabei zitierte er das Wort des Generals Smuts (Südafrika): „Die Menschheit hat ihre Zelte abgebrochen und hat sich wieder auf die Wanderung begeben“, und er knüpfte daran die Frage: Wohin wird diese Wanderung gehen?

Man vermöge die gegenwärtige Lage in der Welt „nicht bildhafter, ernster und treffender zu kennzeichnen als mit diesen Worten.“ bemerkt dazu die *Zeit im Querschnitt*. „Nirgendwo auf der Welt gibt es feste und gesicherte Ordnungen. Jedes Volk, selbst wenn in seinen Grenzen Ruhe herrscht, ist mehr oder weniger in die allgemeine Unruhe hineingezogen. Dem Völkerbund, der nach dem grossen Kriege gegründet wurde, um das schützende Dach für eine — wie man glaubte — befriedete Menschheit zu sein, wird auch von denen, die ihm grundsätzlich wohl wollen, bescheinigt, dass er unfähig ist, die ihm zugesetzte Aufgabe zu erfüllen. Die Aussichten, dass die Völker in absehbarer Zeit eine neue und bessere Form der internationalen Rechtsordnung finden, sind gering.“

Lorbeeren sind kein Faulbett!

Tiefen Eindruck auf alle der deutschen Sprache mächtigen Teilnehmer am Festgottesdienst zu Hartford am Eröffnungstag der letztjährigen Generalversammlung des C. V. machten bekanntliche die Worte des hochwst. Hrn. Maurice F. McAuliffe, Bischof der den Staat Connecticut umfassenden Diözese. Auch in Deutschland haben die Worte des amerikanischen Prälaten freudig überrascht. So fanden wir sie zitiert in der Zeitschrift der Kathol. Auslandsdeutschen Mission, *Die Getreuen*. Aus den „mit grosser Wärme vorgetragenen Wörtern“ heisst es da, „seien folgende Sätze hervorgehoben:

„Der C. V. war ein Segen für meine Diözese . . . Wird einmal die Geschichte der Diözese geschrieben, dann wird ein Rückblick auf den C. V. ein ruhmreiches Kapitel darin bilden . . . Sie besitzen das, was wenige haben, Sie haben Gründlichkeit. Ich weiss das von Ihrer Zeitschrift, dem *Central-Blatt* . . . Sie haben Kultur, Sie haben Ideale. Erhalten Sie sich diese Kultur! Geben Sie die Fackel der Ideale an Ihre Jugend weiter! . . .“

Aussprüche dieser Art, selbst von höchster Stelle, tragen nur dann Frucht, wenn sie nicht nur als verdientes Lob aufgefasst werden, sondern vielmehr als ein Ansporn zu neuen Taten und des Willens, sich des Lobes würdig zu erweisen.

Die Kleideraktion des C. V. und des Frauenbundes.

Gegenüber jeder Hilfsaktivität stellt sich die C. St. auf den Standpunkt, dass sie auf keine Weise die Selbsthilfe und gegenseitige Hilfe beeinträchtigen darf. Daher verweigert sie in manchen Fällen die erbetene Unterstützung und verweist die Bittsteller an lokale Vereine etc.

Im November wandten sich, z. B., Schwestern, die in einer grösseren Stadt des Südwestens für arme Mexikaner sorgen, vorzüglich in Waisenanstalten, Kinderheimen und Schulen, an uns mit der Bitte, ihnen einen Teil unserer Kleiderspenden zukommen zu lassen. In unserem Antwortschreiben legten wir der betf. Schwester den oben erwähnten grundsätzlichen Standpunkt dar und verwiesen sie an die Vertreterin einer lokalen Frauenvereinigung. Als bald erreichte uns ein weiteres Schreiben der betf. Ordensfrau, in dem sie uns folgende Mitteilung macht:

„Wegen Kleidern und Decken für die Armen haben wir uns mit Frl. F. . . . besprochen. Sie ist derselben Ansicht wie wir. Die Armut ist hier zu gross und was an Kleidungsstücken und Decken erlangt wird, ist so schlecht, dass auch der Aermste nichts damit anzufangen vermag. Das Zeug hält sozusagen nicht mal mehr den Faden. Was die Bittsteller anbelangt, so erkundigen wir uns immer zuerst, ob sie auch wirklich der Hilfe bedürfen, damit die Sachen nicht unnötiger Weise verteilt werden. Nun überlassen wir die Entscheidung Ihrem gütigen Urteile.“

Es bedarf wohl der Versicherung nicht, dass darauf hin die betf. Schwestern von der Verteilung von Bekleidungsstücken etc. nicht ausgeschlossen blieben. Was die Oberin schrieb, betont von neuem die Notwendigkeit des Werkes der Kleiderspende, wie es von unseren Vereinen mit Hilfe der C. St. seit Jahren gepflegt wird.

Kein Schulhaus, keine Schulbänke, der Wasserbehälter rostzerfressen.

Mit welch grossen Schwierigkeiten die unter kulturmässig armen Völkern thätigen Missionare und Missionsschwestern zu kämpfen haben, vermögen nur unsere Pioniere zu begreifen, die selbst ehemals in der Wildnis unter Armut und Not zu leiden hatten. Doch wo sie, wie in Wisconsin und Minnesota, vor der Aufgabe standen den Wald zu roden, müssen die Missionare mit dem Widerstand des Heidentums kämpfen und zuständen, die grosse Anforderungen an Weisse stellen.

Unser Mitgefühl sollte daher vor allem auch den auf Neu-Guinea und den North Solomons Inseln wirkenden Missionsschwestern gelten. Das Klima ist tropisch, die Einwohner sind Schwarze, die noch vor einem Menschenalter als Menschenfresser bekannt waren. Ausserdem ist das Land zum grossen Teil mit Urwald bedeckt. Nun denke man sich europäische Männer und Frauen derartigen Zuständen ge-

genüber gestellt, während ihnen die nötigen finanziellen Mittel mangeln.

„Wenn man in Not ist, sucht man nach Hilfe und schaut sich um nach Wohltätern“, schreibt man uns aus der Südsee. „Unser Wasserbehälter ist überall durchlöchert, daher frage ich die hochw. Patres, ob man da nichts anfangen könne, weil es unmöglich ist zur Zeit von der Prokura einen neuen zu erhalten. Darauf erklärte mir, der hochw. Pater Schlinker würde in etlichen Monaten nach Koromira kommen und damit wäre die Gelegenheit gegeben, den Behälter wieder zu flicken. Sowohl der gute Pater als auch wir Schwestern möchten den Tank so gerne wieder herstellen, doch es geht nicht mehr, er ist zu alt und verrostet. Ja, wenn es jeden Tag regnen würde, wäre dem Uebelstande leicht abgeholfen. Aber eine stechende Sonne ist viel häufiger als Regen bei uns. Dabei liegt die Missionsstation auf einem Berge und Wasserleitung und Pumpen sind hier nicht zu haben. Im Tale aber ist es bös zu wohnen des Fiebers wegen. Dabei sind hier, außer den Missionsschwestern, zwanzig Mädchen, der Gemüsegarten und unsere Hühner mit Wasser zu versorgen.“

„Außerdem möchte ich Sie noch auf eine andere grosse Sorge aufmerksam machen. Wenn wir doch wenigstens ein kleines Schulhaus hätten, in das wir etliche Bänke zu stellen vermöchten. Denken Sie sich einen Raum, auf dessen Boden die eingeborenen Frauen schlafen, wenn sie Sonntags zur Kirche kommen. Darin steht auf einer Kiste die Tafel und davor sitzen die Mädchen auf dem Boden und schreiben auf den Knieen. Wenn ich fünfzig Dollar hätte, würde uns aus beiden Nöten geholfen sein.“

„Täglich beten wir für unsere Wohltäter und diesen Brief begleite ich mit einem frommen und innigen Gebet zum hl. Joseph, dem himmlischen Helfer in der Not.“

So das Schreiben der ehrw. Schw. Marie Camille, Missionarin zu Koromira auf den North Solomons Islands, New Guinea Territory.

MISZELLEN.

Bei all dem Geschwätz über Sozialreform und New Deal wird einem so dumm „als ging einem ein Mühlrad im Kopfe herum.“ Was uns fehlt, ist die gradlinige Lösung, die einstmals ein Franziskus von Assisi fand und fast ein Jahrtausend früher — der hl. Benedikt.

Leider kennen wir ihn viel zu wenig; daher seien an dieser Stelle folgende Sätze aus einer in der Zeitschrift *Der Bücherwurm* erschienenen Besprechung der Benedikt-Monographie Luigi Salvatorellis hergesetzt:

„Gerade der klug-verständigen Haltung des Buches scheint es zu gelingen, nicht ‘vor’ dem Wunder stehen zu bleiben, sondern unvoreingenommen jenes geistig tief bewegende Zwischenreich von Historie und Legende allgemeingültig zum Erlebnis zu machen. Das aber ist nötig, um uns den Blick zu öffnen für das gewaltige soziale Reformwerk, das Benedikt gegenüber der abgelebten Welt geleistet hat, die sich damals ‘Rom’ nannte. Der organisatorische und konstruktive Geist der Benediktiner-Regel muss heute auch den Politiker ungemein fesseln.“¹⁾

Möchten doch die Söhne des hl. Benedikt uns den Gründer ihres Ordens, den Schöpfer dessen, was Adolf Heckel in der deutschen Zeitschrift „das gewaltige soziale Reformwerk“ nennt, näher bringen. Auch sollten sie uns die

Augen öffnen für den „organisatorischen und konstruktiven Geist der Benediktiner-Regel.“ Wir bedürfen dessen, die wir den sozialen Chaos täglich vor Augen haben.

Die heute schon bedeutende Sammlung von Briefen und Dokumenten im Besitz der Bibliothek des Central-Vereins ist nun bereichert worden durch eine Reihe von Schriftstücken aus dem Nachlass des verstorbenen Msgr. A. J. Thiele, dessen unermüdlichem Eifer die katholische Kirche in der Erzdiözese Chicago so viel verdankt.

Verständnis für die Zwecke und Aufgaben einer Sammlung, wie die des C. V., vermochte des Prälaten Schwester, Frl. Marie R. Thiele, sich von den Dokumenten zu trennen, deren ältestes das Abgangszeugnis des Gymnasiums zu Neuss a. R. ist, das der Verstorbene vor Vollendung seines 18. Lebensjahres absolvierte. Das Zeugnis hebt durchgehends die von dem Abiturienten in allen Lehrfächern bewiesenen Fähigkeiten und Kenntnisse hervor. Die Hoffnungen, die man im Jahre 1866 auf den Jüngling gesetzt haben mag, hat er im Leben und als Priester vollkommen erfüllt. Dafür zeugen weitere Dokumente, so das päpstliche Breve, durch das ihm die Würde eines römischen Prälaten verliehen wurde.

Von unseren Russländern in Brasilien erhalten wir regelmässig Kunde. So schrieb man uns jüngst aus der Kolonie, die Bank habe die von uns für den Schulbau bestimmten \$400.00 ausbezahlt. Außerdem heisst es im selben Briefe, auch die von der C. St. übersandten Gebetbücher seien eingetroffen. „Am 15. d. M. (August),“ fährt der Schreiber fort, „werden dreizehn Kinder in Aguinhas zur ersten feierlichen Kommunion gehen, wobei jedem eines dieser Bücher zum Andenken geschenkt werden soll; hoffentlich wird das den Kindern Freude bereiten.“

Diese Gebetbücher waren der C. St. überlassen worden als hierzulande unverwendbar des Aussterbens der deutschen Sprache wegen.

Aus der Bücherwelt.

Bargellini, Piero. Bernardino, der Rufer von Siena. Ein kulturgechichtliches Bild aus dem 15. Jahrhundert. Uebertragung von Lili Sertori. Mit drei Bildtafeln. 250 S. Herder & Co., Freiburg i. Br. und St. Louis. Preis geb. \$1.75.

Es fehlt nicht an Versuchen, das Leben bedeutender Menschen romanartig zu gestalten oder die Seiten zwischen Beginn und Ende mit allerhand Anekdoten zu füllen. Auch unsere katholischen Schriftsteller sind nicht der Versuchung entgangen, das Leben von Heiligen einem verbildeten Geschmack in Erzähl-

¹⁾ Loc. cit., 23. Jahrg. Heft 1, 1937-38, p. 30.